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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS 3
The Close of the Convention
THE CHURCH TRIUMPHANT. (Poetry.) Eunice T. Holbrook Ruel . 4
DELIVERANCE. R. de O. 5
TRAVEL PICTURES. Third Series. No. VIII. [Illustrated.] Presbyter Ignotus. 5
CLOSE OF ENGLISH CHURCH CONGRESS. London Letter. J. G. Hall 7
THE CHAPEL OF ST. ANSGARIUS. New York Letter. 8
CHICAGO AND ITS APPORTIONMENT. Chicago Letter. Tertius. . . 9
ABSOLUTION. (Poetry.) Mabel C. De Vona. 9
THE CLOSE OF THE TRIENNIAL. 10
NEXT SUNDAY. (Poetry.) 11
THE CHURCH IN THE ISLAND WORLD. 12
THE LAST JOINT SESSION. 12
A THREE-FOLD EDUCATION. 13
THE GENERAL CONVENTION. 15
NOTES OF THE CONVENTION. 24
STANDING COMMITTEE IN CHARGE. 25
NOT A GRAPE JUICE CHURCH. 25
A CORRECTION. 25
CORRESPONDENCE: 27
Prayer Book Possibilities (Rev. R. B. Nevitt)—For Colored Bishops (George F. Bragg, Jr.)
SOCIAL SERVICE AT GENERAL CONVENTION. (First Paper.) By Clinton Rogers Woodruff. 28
PERSONAL MENTION, ETC. 29
THE CHURCH AT WORK. [Illustrated.] 30

AMERICAN life needs kindness and tenderness more than it needs new mechanical devices or commercial charts. There is more power in tenderness and sympathy than there is in a dynamo. It is of such a different kind that perhaps no comparison is possible; but if the two can be in any way compared, the difference is all in favor of the power of kindness. When the last word has been said for the mighty energies of the physical universe, the story of the worth and strength of tenderness has only just been begun. Mercy is mighty with the power of the ancient stars, and eternity is in league with it for the conquest of the world.—*Selected.*

The Living Church

VOL. L MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 1, 1913 NO. 1

EDITORIALS AND COMMENTS

The Close of the Convention

GENERAL CONVENTION is not to be appraised by the number of canons that it amends. We are writing immediately after adjournment, and the record of completed legislation will hardly be ready to appear in THE LIVING CHURCH before next week. Almost nothing of considerable importance is finally enacted by the concurrence of the two Houses until the very close of the Convention, and even then it is not very easy to discover just what measures had reached the stage of enactment and which failed, in the one House or in the other.

If there was not much that could be called vital legislation, it need be no matter either for surprise or for disappointment. The machinery of the Church ought not to be materially altered once in three years. General Convention is chiefly a survey of the world-field of this Church. The Joint Sessions in which missionary and educational matters are presented, and in which there is no legislation, are perhaps the most important part of the Convention's work. For those the chiefs whom the Church has commissioned are brought to a common centre in order that they may report. Nowadays the largest buildings in which the human voice can make itself distinctly heard are inadequate to hold the throngs of people that desire to attend these sessions. In one sense the presence of the crowds is an embarrassment, for it tends too easily to convert dignified sessions into mass meetings, and the difficulty of making one's self heard from the floor in a building so vast as the Cathedral of St. John the Divine precludes altogether the discussion and asking of questions, for which provision is made on official programmes, but which do not materialize in fact. China, Japan, Liberia, Brazil, mean more to us who have heard the statements made by their Bishops, and the work in this country must be better appreciated from the reports that have been presented.

But legislation is a real and an essential part of the duty of the General Convention, and an exceedingly important part of the process of education which is so valuable a feature of our triennial gatherings. We have already referred to the Provincial Synod as a long step forward in promoting the efficiency of our machinery. The House of Bishops concurred without suggesting a single alteration in the canon that was sent to them from the lower House. The canonical recognition and regulation of the Religious Orders was, first, the token of their own good standing in the Church and, secondly, a protection both to them and to the Church. That Religious Orders have, in history, been abused, their fondest admirers would not deny. Whether St. Dominic or St. Benedict or St. Francis would at all times have been happy in those communities that to-day bear respectively their honored names may not be altogether certain. Founders of an order cannot depend with certainty upon the continuance of their successors in the lines that have been marked out for them. If a sad example from England of community self-will may be pointed to as a "horrible example" of the inadequacy of unregulated good intentions as the motive power of a Religious Order, it is only that our own orders may be protected from suspicions that might causelessly be engendered by that example. If the Church is careful to require the supremacy of its own standards, the authority of the Bishop, exercised personally or through a "Visitor," and the security to her own communion of property and endowments that are given for the purpose of the *work* of those communities, and not to their members as personal acquisitions, it is only in order that the fact that these Orders are a permanent, an efficient, and an invaluable factor in the Church's work may be recognized. We need the Religious Orders too much, we value their work too highly, to permit them longer to continue as purely individual expressions of Church life. From now on, they are a part of the Church's recognized, authoritative system of priestly ministration. Of course if experience shall prove that any of the regulations now made shall be onerous to those who are called to work under them, we doubt not they will be modified by a future General Convention. In the meantime we earnestly hope that each of our Religious communities may see its way clear to accept the regulations of the Church and to claim the recognition provided for by the canon.

THAT THE TWO Houses differed on rather more measures than usual is perhaps not strange. The unwieldy size of the House of Deputies makes its measures approach too closely to mass meeting legislation. On measures that are not printed and carefully studied by its members, one cannot be very sure that the judgment of the House of Deputies will be a really intelligent one. To take in and to retain clearly in mind the precise import of language that is read once, twice, or even, during the course of a long debate, perhaps three times, be the reading never so perfectly done, is a difficult intellectual feat; and yet the precision of the language used in any instrument becomes exceedingly important when the measure is put into operation.

Of measures lost by non-concurrence, the Racial Episcopate, accepted by the upper House several days after it had been rejected by the lower, is perhaps the most important; but the whole trend of sentiment was against it in the House of Deputies. The failure of the House of Bishops to concur with the attempt to follow up communicants who disappear, introduced by the diocese of Milwaukee and incorporated into a canonical amendment that passed the House of Deputies providing for "Letters of Advice," seems regrettable. The substitute proposed by the House of Bishops did not meet the requirements at all and was unanimously disapproved in the lower House. The failure of Dr. Manning's amendment to limit change in the Prayer Book by requiring a vote of two-thirds of the dioceses in each order and two-thirds of the whole number of Bishops on final passage, caused much disappointment in the House of Deputies. Yet we believe the position of the House of Bishops was absolutely impregnable. If, to prevent hasty "change of name," the Prayer Book is to be tied up, the Constitution must also be tied, or the provision will be wholly ineffective. And whether these two instruments should be so closed against change as to limit amendments only to instances in which they are practically unopposed, should be considered from a much

larger standpoint than the question of its effect on the Name of the Church.

But the question of the Name overshadows every other question in this Convention. Every thing that arose was treated from that perspective, if the wildest imagination could see any connection, however remote. "Why I am a Protestant" was expounded under cover of resolutions to which it was in no way germane. Eminent deputies who were perfectly sane at other times, simply amazed the Convention by their lack of perspective—sometimes by their forgetfulness of good manners—where they intruded remarks on that subject into a discussion. Probably there was not a man in either House who had the remotest expectation of asking the Convention to take up the Change of Name for immediate action, for even the California Memorial was not pressed. But the enemies of the movement lost no opportunity to voice their opposition, and to proclaim their stedfastness to the glorious cause of Protestantism and the Protestant name. Of course nobody made the slightest attempt to answer them, and the resulting vote was always a rebuke to them and a defeat to the side which was so unfortunate as unwittingly to gain their adherence. The psychological phenomenon of the Salem witchcraft is duplicated—we say this seriously—among certain quarters in this Church, and some of them, quarters in which it would be least expected. But the very violence of the storm is proof of its transitory character. All we have to do is to wait quietly until it has blown over.

BUT THERE WAS one difference between the Houses that was fundamental. The House of Deputies, by a large majority in both orders, resolved to accept the platform of the Federal Council of Churches, and to constitute the Protestant Episcopal Church one of the affiliated bodies in that organization. We shall discuss the merits of this question more fully in a subsequent issue. It is enough now to say that, in our judgment, had the measure not been rejected by the House of Bishops, the dismay that followed the Canon 19 legislation of 1907, would have been hardly a ripple compared to the sea of indignation that would have swept over the Church. We feel that the resolutions proposed simply swept away the historical position of the Anglican Communion. Yet we are bound to say that to some others, whose staunch Churchmanship is beyond question, they did not seem so at all. We can, of course, speak only for ourselves, and we do so with deference to those who did not agree with us. The limitation of "mass meeting legislation" was never better illustrated. While the Convention was going to an unprecedented extreme in order to prevent "hasty" legislation on the Name, resolutions that simply revolutionized the historic position of the Church were hastily and jauntily passed, without being printed or any opportunity given for careful analysis of their language. We desire to write with great caution, in view of the eminence of deputies who supported these resolutions, introduced by Mr. Robert H. Gardiner, supported by Mr. Pepper and others.

The substance of the resolutions was the formal approval of "the purpose and plan of the Federal Council," existing "to manifest the essential oneness of the Christian Churches of America," and the authorization of the appointment of "such number of delegates as this Church is entitled to under section 5 of the constitution of the Federal Council." It seems to us a direct acceptance of the principle of many Churches of equal authority and none of divine authority, as opposed to the principle of one living Catholic and Apostolic Church, and it would undoubtedly be so construed by the whole Christian world had it passed.

When the full import of these resolutions should be known, had they finally prevailed, we believe the indignation of vast numbers of Churchmen would far surpass anything that has hitherto been known in our history; that it would have embarrassed our relations with other branches of the Anglican Communion, that it would hopelessly have repelled all Eastern Communions, and that it would have made our work in behalf of the World Conference on Faith and Order, otherwise than as an ultimate Protestant mass meeting, wholly impossible. Indeed only the prompt disavowal and expressed opposition of Dr. Manning, president of the Commission in that behalf, saves the Commission on a World Conference from serious criticism. And we feel it right to say with the utmost frankness, that if influential members of that Commission shall deem it their duty to revolutionize the position of this Church as a first step toward entering the Conference, the end of unanimous support of the movement toward that end is at hand. Yet we do not believe that the issue was clearly understood by most of the deputies who supported Mr. Gardiner's resolutions, and we are perfectly confident that he intended no such result. But from any point of view the resolutions were quite the reverse of statesmanlike. To have affirmed them would have produced serious consequences within the Church. To reject them, as was done, probably produces embarrassing consequences outside the Church. Their defeat carried with it the defeat of a very mild resolution affirming the authority of the Board of Missions to confer with other mission boards at their discretion—an authority that nobody would have doubted to exist if permission had not been asked for it, and a policy that no one would have questioned if this strange, new declaration of policy had not been passed by the House of Deputies immediately before.

These are the results that must necessarily flow from the introduction of resolutions of this nature, which ought either to be so framed as to pass unanimously, or not be framed at all. Both of the resolutions were rejected by the House of Bishops. The second of them had been criticised only for its mildness by those who wished to go farther, in the House of Deputies.

And those who were so enthusiastic for the passage of Dr. Manning's amendment in regard to the Prayer Book, in the interest of comity, forget all about comity when they desired to pass resolutions that were exceedingly distasteful to a large number in the House, and that could not have been fully understood by many of those who voted for them. But for the discussion of this question on its merits, we must await a later opportunity.

THE CHURCH TRIUMPHANT

See the morn in glory breaking
Over all the earth and deep,
Waves of light and sound outflowing
Call the children from their sleep.

See the children of our Father
Springing upward from the sod—
Till the whole wide world of sorrow
Blooms a garden unto God.

Onward, upward, never stopping,
Like the lilies see them come,
Every valley, every mountain,
Breaking into life and bloom.

Saints, apostles, prophets, martyrs,
Eyes uplifted to the sky,
Where in blaze of rainbow glory
Comes the splendid pageantry.

They are coming! Great archangels,
Down from depths of radiant space,
Mighty angels, thronging cherubs,
Round the brightness of His face.

He is coming:—Lord of angels,
King of Glory, Shepherd fair,
And the Resurrection children
Rise to meet Him in the air.

Oh that meeting! Shouts of triumph,
Earth is vanquished—no more sea;
Light on light—the new earth dawning
In a matchless purity.

Comes Jerusalem the Golden,
Pinnacled with tongues of flame,
Where the Tree of Life is blooming
For the blessed in His name.

Worship, adoration, feasting,
Where th' eternal rivers flow,
Nations, kindreds, peoples, gathered,
And the Living God they know.

Home at last; The Church Triumphant,
Finished mystery of Love,
God our Father, God our Brother,
And in lambent flame the Dove.

EUNICE T. HOLBROOK RUEL.

DELIVERANCE

FOR THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

DELIVERED from the bands of those sins, which by our frailty we have committed"; For that is how they were first committed, in frailty. Either through an inherited tendency towards some particular form of indulgence or because of the foolishness of weakness, we began to forge our shackles. And we seldom realize our captivity until the bands tighten; and then we are powerless to loose them.

It does not seem possible that we could be so weak and foolish. What a long way most of us have traveled from the golden days of childish innocence! Into what pitfalls we fell through our inexperience, after taking the highroad of life! How beautiful appeared the city of distant dreams, when our eyes first caught sight of it across the valley, as we stood upon the heights of Youth, impatient to take the road; and what a huddling cluster of misery and filth those buildings proved when we arrived at that stage of the ever forward journey! And how the heart yearns, and how hope leaps in the breast as we gain other heights and persuade ourselves that the newer vistas hold promise of good things to come!

Surely the Lord beholds the pathos of our ignorant seekings; and with Him is mercy and plenteous forgiveness! We are as sheep gone astray, after all; and the Good Shepherd came to seek and to save that which was being lost.

And so most of us awake to the consciousness of our bonds and seek deliverance. We fell among thieves, who left us helpless by the roadside; and there is no need to place blame or fault—our wounds plead for healing, and our plight calls for succor. And He who never denied the call for help, when He walked this earth in the flesh, will not deny us, either, when we call upon Him.

What is our bondage, unless it be to the things of sense; and how are we taken, if not by our mistaking the shadow for the substance? The glory that childhood and youth see spread upon the things of this world shines forth from an inner quality of innocent faith, that creates substance out of hope, and which is blind to practical realities—just as the maturer glory of manhood and womanhood arises through our giving spiritual significance to sound and color and form. Things themselves have but a temporary beauty, called up out of the need of the moment; and it is only when that fleeting beauty is fixed upon canvas or score or page by the art of painter and musician and poet that it gains permanence; because it is then lifted into the realm of these desires that belong to the spirit of man, and are therefore everlasting. Thus the things of sense are worthy only when they are interpreted into the things of the spirit.

But most of us seek rest in that which is in constant motion; lodgment in that which must pass on and away; permanence in that which is ever changing; and peace in that which becomes the storm center of many forces! The heart will always be restless until it find rest in God; home can be nowhere but upon the breast of the Father; though heaven and earth pass away, His word abides; and with God is the peace that passeth understanding.

Those sins, which by our frailty we have committed! And that first sin of looking back upon the things of the world instead of forward to the promises of God! Beautiful as is the sunset, it is but the dying effort of passing light before darkness. The gorgeous coloring of autumn leaves is simply the final stand against inevitable decay. When the last echoing note leaves the strings there is silence. All earthly beauty withers and dies. "Vanity of vanities, saith the preacher." We may join the apostle in thanks for our "faith in Christ Jesus, and love . . . and the hope which is laid up for us in heaven" and pray for deliverance from sin by the blood of Jesus, through "knowledge of His will in all wisdom and spiritual understanding."

R. de O.

The Church has recently built a new hospital in Wusih, China. When it was opened the other day a large number of Chinese merchants and gentlemen were present and with characteristic oriental curiosity wandered everywhere and inspected everything. An unusual feature of the hospital is that it has running water. One Chinese gentleman of wealth, family, and education was supremely interested in watching the water run from the faucet. It seemed to him little short of miraculous that by simply turning a handle the water would come. The mayor of Wusih was in the hospital on the opening day, but unfortunately for him he was there as a patient.—*Selected.*

TRAVEL PICTURES

THIRD SERIES

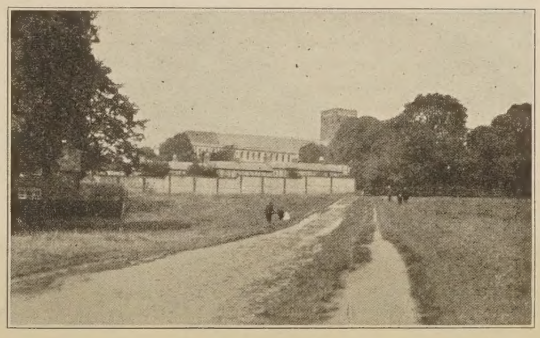
By PRESBYTER IGNOTUS

VIII.

I NEVER cease to wonder at the infinite variety of England. A tiny land at largest, that could be lost in some of our prairie states. And yet every county has its own peculiar character; marking it out as a real entity, not merely a convenient administrative unit, marked out by surveyors' rules. The landscape is different; there is a change in rural architecture, in cadence of speech, in the vocabulary, in the complexion and shape of head. (I speak, note, of the people deep-rooted in the soil, not of nomads, at whichever end of the social ladder.) Kent is as different from Devon as Flanders from Friesland; there is far more in common between Bavaria and Hanover than between Lincolnshire and Westmoreland.

Then, furthermore, for all it is so old, and so densely populated, there are wonderfully fresh and unspoiled country-sides, and remote little villages (even quite near great cities), where life runs on unruffled, serene, Cranford-like.

The motor-car has not wholly changed this, though it may



ST. ALBAN'S ABBEY

in the next ten years. But one can find, within an hour of London, eighteenth-century communities where the gardens, at least, are wholly undisturbed by the storm and stress of modern life. On the road to St. Albans are such hamlets; Hertfordshire knows many of them; even Surrey is not wholly sophisticated. But I defer specific examples until another time, for St. Albans calls for comment.

A motor-bus from Golder's Green, at the end of the tube, takes one there for ninepence. And it would be difficult to imagine a better investment of that sum. Out through Finchley, Highgate, and Barnet, until suburbia is fairly past, and the Old North Road is free it run its arrowy course among glorious meadows, rich pastures, noble parks, and gently undulating hills that seem quite essentially English. Square flint church-towers rise from thick boskage; the brick walls show every warm and weathered shade of red against the green; old inns, entrancingly hospitable, alternate with hideous new public-houses; until, in less than three hours, the huge groaning vehicle climbs the Hill of the Proto-Martyr and comes to rest in the market-place, near the old Roman hippodrome. What a ride! It is as characteristic in its way as that glorious journey down the Thames from Oxford to Henley, which I should counsel a stranger to take, if he had only one day in England and wanted to see the very heart of it.

Of course you know the tale out of the Martyrology; how persecution at last reached Britain, with an edict denouncing death against all who refused to adore the Emperor's image, and how a priest (Amphibalus the legend calls him) took shelter in the house of one Alban, a soldier at Verulamium, whom he converted. The new Christian assisted his spiritual father to escape, but was himself seized, condemned, and beheaded on the hill-top where St. Alban's Abbey now stands—first of all men in Britain to shed his blood for Christ his King. Naught remains of Verulamium to-day, except some fragments of

ancient wall; but whoso walks along the bank of the tiny Ver, or through the fields close by, can turn up a bit of Roman tile almost anywhere. Ask the vicar of the Incarnation, New York, if you doubt it. I met him there, by a happy chance, and enriched his new altar with such a fragment then and there discovered. The vast abbey must have been more interesting when all the monastic buildings were grouped around it; or even before Lord Grimthorpe "restored" it so masterfully. (Strange, was it not, that the staunch Protestant peer consented to statues of saints, but prohibited the image of the King of Saints?) Now, I confess, little Saxon St. Michael's Church moves me more, sheltering the tomb of Francis Bacon, Baron Verulam, Viscount St. Albans. And the tiny Fighting Cocks Inn, once the Abbot's fishing-house, and called now the oldest inhabited dwelling in Great Britain, dating from *circa* 750, is at least as worth seeing as the throne of the present Bishop, who has gone into partnership with Kensit, Junior!

What a comment upon a Bishop's sense of proportion that whole Corringham case was! In a country parish where the Faith is taught and lived, some good people met for an extra liturgical service containing nothing contrary to the Catholic tradition of "Holy Scripture and the ancient authors." Mr. Kensit lays an information against the incumbent; whereupon the Bishop thanks that disorderly and sacrilegious fraud for his noble deed, charges furiously against all concerned, and, by way of climax, cancels the license as lay reader of Mr. A. Clifton Kelway, whose zeal and devotion in that parish have accomplished wonders, without even accusing him of any offence, or

"THE FIGHTING COCKS"
St. Albans

giving him a hearing! (Mr. Kelway, I understand, was not present at the meeting which so roused Mr. Kensit's wrath, and the Bishop's!) Meanwhile, I know of a parish in that diocese where, on Easter Day, there is only an Evening Communion, and where almost all the explicit directions of the Prayer Book are disobeyed. But His Apostolic Lordship has never a word against such criminal laxity! I know very little about the Catholic League; but I abhor tyranny, and unfairness, and the spirit of persecution, wherever they appear—among heathen officials of the Roman Empire, Dominican inquisitors, or Erastian prelates.

I CARE very little that Adrian IV., the only English Pope of Rome, was once a monk of St. Alban's; though in these days of struggle over Home Rule, it is suggestive to recall the almost forgotten fact that he blessed Strongbow's expedition for the conquest of Ireland, with a frankly aroused purpose of extending the papal jurisdiction where it did not reach before. What a paradox, the ultra-papal loyalty of the Irish Roman Catholics! They share with French Canadians the distinction of being the last believers in Boniface's *Unam Sanctam!*

But when I recalled that John Ball, the priestly leader of the Peasants' Uprising in the fourteenth century, was led from the Great Gateway to his martyrdom, my heart leapt up, as I thought of that worthy precursor of Bishop Gore and Father Dolling. (Do you know William Morris' "A Dream of John Ball"? It is one of the most perfect pieces of prose in English literature. I had rather have it than all of Jeremy Taylor's embroideries. But no one reads it, I fear.)

TWENTY MILES northwest of London, just beyond Beaconsfield, High Wycombe climbs up its wooded summit overlooking half Buckinghamshire. Very near the top St. Dunstan's opens

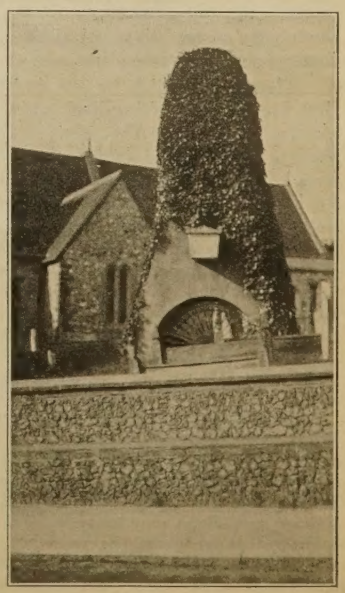
DAPHNE

hospitable doors to twenty orphan boys, under the fostering care of Miss Wright, sometime of Father James Adderley's parish in Marylebone. It is really a home, not a barracks or an institution. And the dear small urchins sheltered there are *ter quatesque beati.* Begun in the country, it was removed to Birmingham some years ago, and one of the Caldey brothers helped in its management. In 1909 all the household spent its holiday encamped on Caldey, and some of you may remember the portrait of "A Brummagen Lad" on page 8 of the published volume of *Travel Pictures.* That chubby, barefooted urchin quite won my heart by seeking me out among the various clergy and laity that the guest-house contained, slipping a small, weather-beaten hand into mine, and saying in a hushed and melodious voice, "Please, sir, you're my favourite, sir." Who could resist such ingenuous flattery? Not I! So Harold and I have been in correspondence ever since; he prays for me daily, and I for him; and I paid him the tribute of a special journey out to High Wycombe to see him in St. Dunstan's new house. At thirteen he is not much changed, though one of the seniors. I heard good reports of his studies, his conduct, and his character, and he beamed and blushed engagingly from out the recesses of a spotless Eton collar, when it was prophesied that he would make a school-master some day. Why not a priest, if all is well and Kelham continues?

A few miles eastward Daphne lives. There are other people at Englewood, of course; David and Baby Brother, and father and mother, and the servants. But Daphne is the centre, though quite unconscious of that dignity. And whether she is dancing rhythmically on the lawn, or pedalling about the rose-garden, like a new conception of Fortune and her wheel, or turning somersaults in a scrap of a red bathing-suit, or sitting properly on my knee, she is always and altogether adorable. *Ecce signum!* Her hair is pale gold; her cheeks are so rosy that they photograph almost black sometimes—red takes black, you know; and when she smiles, the rose-buds open, and the birds sing, and even the heaviest heart lightens a little. I could write verses at the very thought of her.

Not far away is a sleepy old town, beginning to be transformed by the overflow from the great city. One thing remains unchanged, the parish church on its hill-top; flint, like most of the churches hereabouts, and early fifteenth century. I note it specially for the tale I heard there, to explain a singular tomb, here reproduced. A stone coffin pierces a tall shaft well above its base, an arched opening below permitting one to look clear through the shaft. It dates from several generations ago; and the legend is this: Some property was bequeathed to a man, to be at his disposal "so long as he was above ground." Taking the phrase literally, he

(*Continued on Page* 8.)



COFFIN ABOVE GROUND
Pinner

CLOSE OF ENGLISH CHURCH CONGRESS

Many Phases of "The Kingdom of God in the World To-day" Discussed

SEX RELATIONSHIPS RECEIVE MUCH ATTENTION

The Living Church News Bureau
London, October 14, 1913

I WILL resume my report of the Church Congress held at Southampton during the first week in October. The one great pivotal theme before the Congress was entitled, as we have seen, "The Kingdom of God in the World To-day."

On Wednesday, the second day, the particular aspect thereof for consideration was "The Kingdom of God and the Sexes." The

The Ideal Man and Woman

Dean of Manchester (the Rt. Rev. Dr. Welldon) read the first paper on "The Ideals of Manhood and Womanhood, separately and as complementary to each other." The ideal man would be an athlete. He would also be more a student than an athlete. The worship of mere physical strength was in itself not an elevating, but a brutalizing sentiment. But far higher than the athlete, higher even than the intellectual genius was the saint. In the making of the ideal manhood was urged especially the inculcation in the young of the sense of duty and the spirit of chivalry. The world needed Sir Galahads to-day. It was just here that the religion of Jesus Christ "cut right across the spirit of the old world in its worship of strength, and across the spirit of the modern scientific world in the doctrine of the survival of the fittest." Passing to the relation of the sexes, Dr. Welldon thought it would be a social no less than a spiritual error to aim at assimilating women to men. The intuitive respect of man for woman, just because she was a woman, was the "supreme asset of womanhood." If the religion of Jesus Christ refrained from giving women the same rights as men, it spontaneously accorded them privileges. The chivalry of man to woman, however, was a lesson still but half learnt. There should be the same law, social as well as political, for the adulterer as for the adulteress. The ideal of manhood rested, most of all in its relation to womanhood, upon chivalry; and chivalry rested upon the Gospel of our Lord Jesus Christ.

The readers of the next two papers spoke as advocates of the so-called "Women's Movement." Mrs. Paget said that women had

Woman's Awakening

come to a new sex consciousness; they claimed the full expression of personality. The Church had scarcely used the women's point of view in moral questions. The Church, alive to its own need of far more women workers, and conscious of the changed position and capacity for women, must by a generous appeal provoke a generous response, and no longer distrustful of them, be ready to use their new freedom and education in the service of God.

Miss Rouse (secretary of the Student Christian Federation) thought it was the duty of the Church to help and sympathize wherever in the women's movement Christian ideals appeared. The movement was one fundamentally supporting the essential principles of Christian morality. It was only by careful cultivation on the part of the Church that the movement would go well. Miss Soulsby, headmistress of Manor House School, North London, and the author of some excellent books for girls, who read the last paper, said she had been commissioned by the Bishop of London to describe the points of the old ideal of woman. The ideal of yesterday was still accepted and enforced by public opinion—there was a recognized standard of womanliness—whereas the standard of to-day was in the melting pot. Duty was the keynote of the woman of the past generation. Many nowadays said that the woman had better break off in her duties, till the man did his. But as regards continuing to do one's own duty, woman's faithfulness to duty on those old lines was "a stronger force for good" than if she had "asserted herself and gone on strike." As to the attitude of the woman of yesterday towards marriage problems, there was deep wisdom in her reticence, in her belief that only the married could rightly weigh such problems. To these ideals of duty and self-restraint was added a third, the ideal of humility. "Where two ride a horseback one must ride behind," according to an old saying. It was in this temper that the woman of yesterday put her husband forward; she inspired him instead of enforcing reforms in her own name. She was content to be the leaven, and knew that if she tried to be the flour as well she would spoil the baking. The old ideal of relative duties lent itself to mutual work among men and women in a way impossible to the new ideal of women's rights.

Then followed a general discussion, but happily the misgiving that the debate on the subject would be made the occasion of a demonstration in favor of women's political position was not fulfilled. The Bishop of Winchester, in summing up, observed that any teaching or policy which aimed at ignoring or belittling the sex distinction was wrong and irreverent. The mistake in the treatment of women by so many men novelists was described as "over-sexualizing." Woman was not by nature essentially more sexual than man, though the things of sex demanded of her more time and more strain.

The second division of the main subject was entitled "Marriage." The Bishop Suffragan of Lewes (Dr. Burrows) in a paper on "The

Dr. Burrows on Marriage

Christian Ideal," said that it was based primarily on the fact that marriage was a God-ordained relationship. In the second place, the union was permanent and life long. First and foremost among the objects of Christian marriage was the production of human life. The wonderful and mysterious privilege given to man and woman by God of sharing with Him in the power of creating life stood first in the order of nature and of grace as the object of marriage. "There is no dignity," said the Bishop, "to which men and women can attain higher than this. There is no degradation so terrible as the refusal to carry out God's purposes in the creation of life." The religious and sacramental basis so clearly laid down as the foundation of a Christian marriage raised an ideal for the practical life of Christian married people which has had tremendous and far-reaching effects wherever its doctrines have penetrated.

The Rev. T. A. Lacey, in his philosophic treatment of "The Church's Law," said the Church, because it was a form of human

"The Church Law"

society, must have a marriage law, and has had one from the beginning. In a larger sense the Church's law of marriage contained these three elements: the teaching of the true nature of marriage, the promulgation of the Divine Law concerning conduct in marriage, and the Church's own Canons of discipline. To deny the Church the applicability of the power of discipline to the control of marriage was to deny that marriage has any significance in that spiritual life of man, for the better ordering of which the Church exists. Those amongst us who deny that the Church has a marriage law of its own—apart from that of the State—must be made to see that their doctrine is "a corrupt following of a mediaeval corruption."

Mr. G. J. Talbot, K. C., dealing with "The Christian Standard for the Law of the Land," said we were all citizens as well as

Citizens and Churchmen

Churchmen. It was a miserable doctrine that Churchmen should confine themselves to the maintenance of the rule or law of the Church for the Church, and then should be content to let the State "go to the Devil" in its own way. The agitation for increased facilities of divorce would never be satisfied by such half measures as the Royal Commission proposed, but would push us on as citizens step by step to the total destruction of marriage. Referring to the immorality and absurdity of the present law of the land, Mr. Talbot said it was a "monstrous anomaly" that, after a divorce for adultery, the parties thereto are allowed to "marry" each other—in other words to take advantage of, and be rewarded for, their wrong doing. No one could doubt that to forbid this would be to place a most effective restriction on adultery, while the use of the Marriage Service in such cases was, he added, a shocking profanity.

The Bishop Suffragan of Southampton (Dr. Macarthur), in his paper on the same subject, thought that a firm stand taken by the

A Firm Stand Needed

Church, within her own sphere, could not fail to have a Christianizing influence on the world outside. Let them say distinctly that the Church could have nothing to do with divorce.

The Dean of Durham (formerly Canon Henson) was evidently chosen to contribute a paper on the subject from the point of view

An Astounding Statement

of the sinful world and the apostate state. But however that may be, he disassociated himself from the Christian doctrine of marriage, and from the authoritative position of the Church. The immoral law of the land was "sufficiently authoritative" for his guidance. He made the astounding and irreverent statement that strictly speaking there was no Christian law of marriage; and that there would seem to be on Christian principles a *prima facie* case for divorce. The loyalty of faithful priests to Christ and His Church in this matter was rhetorically described as "the inexorable attitude of the Anglican clergy."

The subject discussed on Thursday bore the general title "The Kingdom of God and the Races." The readers of papers in the morn-

The Backward Races

ing on the first division of the subject, "The Relations between the Civilized and Backward Races," were Lord Selborne, the Bishop Coadjutor of Cape Town (Dr. Cameron), both of whom spoke from a South African point of view, Sir Sidney Oliver, late governor of Jamaica, and the author of *White Capital and Colored Labor*, and Mr. E. D. Mosel, honorary secretary of the Congo Reform Association. Lord Selborne said that it was not possible for a backward race to live in permanent independence side by side with a civilized race. But the white man had to be made to understand that he must treat the native with full justice. Bishop Cameron asked, ought Europeans and natives to worship together and communicate at the same service at the same altar? Where the number of colored people was sufficient for a separate parish or congregation under their own priest, this seemed the best solution of the difficulty. Where this was impossible, they could but urge on both sides Christian humility and charity. Sir Sydney Oliver's study and comparison of conditions in the United States, and in the West Indies, had brought him to the belief that no solution of the American color difficulties would be found except by resolutely disclaiming the color line and race-differentiation theory. The faiths of the men who laid the foundation for a peaceful development of the mixed community of Jamaica

were "democratic, humanitarian, and before all else uncompromisingly Christian." Mr. Mosel, in treating of the plight of native races, considered that the "slave spirit" was not dead in the economic development of the Tropics.

International Relations

In the evening session "The Mutual Relations of Civilized Nations" was discussed under such aspects as the limits of arbitration, the doctrine of force, the relations between England and Germany, and the forces for peace and war. The appointed readers of papers were Sir Ernest Saton, Canon Grane, Mr. J. Randall, headmaster of Winchester, and the Rev. J. E. Watte-Ditchfield of Bethnal Green.

Work Along Social Lines

On Friday, the last day of the Congress, the subject for consideration was "The Kingdom of God and the Social Order," and this was discussed under the heads of "Rural Betterment" and "The Ethics of Property." Mr. Christopher Turnor, who read the opening paper on the first division of the subject, thought that the clergy in Belgium gave them a great example of what the Church could do to develop country life, and he believed that it should be possible for the English clergy to do as much. Lord Salisbury dealt with the problem of rural housing, and Mr. C. Rodin Buxton, an ex-M. P., with farm laborer's wages. Mr. Charles Bathurst, M. P., held that the development of agricultural coöperation depended mainly upon the village clergy. Mr. Arthur Chapman, chairman of the Surrey County Council, would reform education in rural committees by bringing the curriculum into touch with rural environment.

The two chief readers of papers on the other division of the subject were the Rev. Professor Scott Holland of Oxford, and Lord Hugh Cecil, M. P. for the university. Dr. Holland made a plea for collective ownership. Lord Hugh Cecil considered that with collective ownership they would have a system of competition not merely as bitter as the present system, but made much worse by the addition of all the wiles of party politics.

A Non-Congress Meeting

There was a non-Congress meeting in the afternoon, under the chairmanship of the Bishop of Winchester, for discussing "Christianity and the Civilization of Our Time, regarded as Allied and Alien Forces." Addresses were delivered by Principal Forsyth, of the Congregationalist body; the Bishop of Oxford (Dr. Gore); Professor Cairns, of the Presbyterian College at Aberdeen; Bishop Boyd Carpenter, and Mr. J. Scott Lidgett, editor of the *Methodist Times*.

J. G. HALL.

TRAVEL PICTURES

(*Continued from page* 6.)

made this strange provision for his burial; and, his body being still "above ground," his heirs enjoy their gruesomely secured inheritance.

I SPOKE of Caldey. It is not a pleasant subject, to one who loves loyalty, humility, and common honesty; and you may recall that though, four years ago, I wrote enthusiastically of the community in its first beginnings then, I was far from happy or confident two years later. Indeed, some criticisms recorded here at that time, and since entirely justified by the outcome, aroused one or two bitter rejoinders from undiscerning partisans. Into the controversy about the property I do not mean to enter now, further than to point out its essential point; that land and buildings and furniture given by Churchmen for the support of a community within the Church of England, under the assurance of the head of that community that everything would be done to assure the property's always remaining assured to the Church of England, is now held by members of that community who have seceded to Rome. Something is wrong somewhere, surely!

I am glad to learn, however, that Pershore Abbey is not among the stolen goods. One of the oldest Benedictine foundations in England, it had been given to Caldey; but the donor has succeeded in reclaiming it, and has put it at the disposal of the loyal members of the Caldey Community, who have already entered into possession. The Bishop of Worcester has been most cordial in his welcome; Lord Halifax and other distinguished Churchmen are enrolled among its supporters. The Superior is the Rev. Brother Denys, who was the brilliant intellectual figure of the Caldey group, and whose book-reviews and historical philosophical articles gave "Pax" its chief value. It is hoped that all American friends of English Benedictinism will make gifts towards its equipment. Address the Rev. Brother Denys, Pershore Abbey, by Evesham, Worcestershire, England. I cannot forbear adding that I hope the prime concern will be God's service in the present age, not the microscopic antiquarianism which worships the letter of St. Benedict's regulations for climate and conditions far different.

PRESBYTER IGNOTUS.

THE CHAPEL OF ST. ANSGARIUS

Cornerstone Laid of One of the Seven Cathedral Chapels

OTHER NEW YORK NEWS

Branch Office of The Living Church
416 Lafayette St.
New York, October 28, 1913

THE cornerstone of the chapel of St. Ansgarius of the Cathedral of St. John the Divine was laid Friday afternoon, October 24th, in the presence of many of the Bishops and deputies attending the General Convention. The chapel is a memorial to the late Rev. Dr. William R. Huntington, for many years rector of Grace Church, and is given by a number of Dr. Huntington's friends and members of Grace Church. It is to be situated on the north side of the choir and will be the western chapel of the three northern chapels. Just east of it will be the chapel of St. Boniface, and east of the latter's site is now the chapel of St. Columba.

The cornerstone was laid by Bishop Greer, assisted by the Very Rev. William M. Grosvenor, Dean of the Cathedral. The Rev. Dr. Alexander Mann of Massachusetts, presiding officer of the House of Deputies of the General Convention, made a brief address, reviewing Dr. Huntington's ministry, in All Saints' Church, Worcester, Mass., and in Grace Church, and telling of his intense personal interest in the Cathedral.

Bishop Greer said that Dr. Huntington, while not the founder of the Cathedral, might well be called its builder. Dr. Huntington was the originator of the idea of the "Chapel of the Seven Tongues," of which the chapel of St. Ansgarius is one. It was therefore most fitting and proper, he said, that this chapel should be a memorial to Dr. Huntington.

After the benediction by Bishop Greer, the service closed with singing by the choir of "For all Thy Saints who from their labors rest." The cornerstone contained no box and has not yet received its inscription.

A Musical Service

In St. Bartholomew's Church, New York City, on Wednesday evening, October 22nd, was held a "Service of Music before the Bishops and Deputies in attendance upon the General Convention of the Protestant Episcopal Church," by the choirs of the Church of the Ascension, and St. Bartholomew's Church, under the direction of Mr. Richard Henry Warren and Mr. Arthur S. Hyde. The work presented was "Hora Novissima," set to music for soli, chorus and orchestra by Horatio Parker. The score presents many difficulties, but the singing of the choir was always distinguished by high finish, and was highly appreciated by a congregation that filled the church.

The Sewanee Dinner

The Alumni of the University of the South (Sewanee) gave a dinner at Delmonico's on Monday evening, October 20th. Bishop Gailor of Tennessee, Chancellor of the University, presided, and introduced the speakers, among whom were Bishop Woodcock of Kentucky; Archdeacon Stuck of Alaska, and Mr. George Wharton Pepper of Philadelphia. About one hundred guests were present.

New Dean for Manila Cathedral

The Rev. Charles Wright Clash, who sailed on Tuesday, October 21st, for Europe, on his way to begin his new work as Dean of the Cathedral of St. Mary and St. John, in Manila, in the Philippine Islands, had been a member of the staff of Grace Church since his graduation from the General Theological Seminary, in 1909. He was first assistant at Grace Chapel on East Fourteenth street, and was afterwards transferred to the parish church. Mr. Clash is the third Dean of the Manila Cathedral who began his ministry in Grace parish, the other two being the Rev. Mercer G. Johnston, who is now rector of Trinity Church, Newark, and the Rev. Dr. Murray Bartlett, Mr. Clash's immediate predecessor at the Cathedral, who gave up his position there to become president of the University of the Philippines.

The following brief has just been issued:

"Reverend and Dear Brother:

"Will you please note that the Episcopal Office Hours have been changed, and that hereafter they will be, both for the Bishop and the Suffragan Bishop, Wednesdty, Thursday, and Friday mornings, from 10 to 12 o'clock.

"Will you also please note, that at the time of the Episcopal Visitation to your parish, it is confidently hoped, that the offering of your congregation will be for the Diocesan Missionary and Church Extension Society, and that you will give notice of this offering on the preceding Sunday.

"Very sincerely yours,
"DAVID H. GREER,
"CHARLES S. BURCH."

The usual autumn list of appointments was not issued this year on account of General Convention business; the winter and spring list of episcopal appointments will shortly be published.

CHICAGO AND ITS APPORTIONMENT

Fluctuations of Population Seriously Affect Contributions to Church Work

OTHER NOTES OF THE WEEK

The Living Church News Bureau
Chicago, October 28, 1913

CONSIDERABLE concern is felt throughout the diocese, as the annual report from the Church Missions House is studied, showing the contributions from each parish and mission towards the apportionment for general missions. Chicago as a diocese gave last year towards its apportionment $22,031.31. For the fiscal year ending September 1, 1913, we gave only $19,989.15, a falling off of $2,042.16. Further analysis, comparing the items for the two years as published by the Church Missions House, shows that while sixty-two parishes and missions increased their gifts during the year just closed (or, in a very few instances repeated exactly their gifts of the previous year), there were forty-eight congregations, large and small, which diminished their contributions during this recent year. Four of the largest contributing congregations share about $1,500 of this reduction of $2,042, and the balance is pretty evenly divided among the other forty-four congregations which have been unable to maintain their previous amounts.

This does not mean that missionary interest in Chicago is diminishing. On the contrary, it is increasing steadily. It does mean, however, that there are always fluctuations of population, and, therefore, of resourcefulness, all over our restless and mobile city, and even in the rural parts of the diocese. The simple fact that a parish or mission may be able one year to raise a certain sum for missionary purposes, does not at all imply that it may be able to repeat this gift the next year. In many cases the removal of even two or three liberal contributors to another parish, or another diocese, will set the work back so seriously that it will require more than one year of preaching and of calling to repair from others the damage caused by such removals. One singular feature connected with the constant migrations of communicants has often impressed your correspondent, and doubtless has impressed many others. It is that communicants will almost invariably cancel their parochial and missionary contributions just as soon as they move from their former parish, even though it may be months before they decide with which congregation near their new home they will connect themselves. In the meantime, their regular gifts for Church support are either entirely stopped, or are seriously curtailed, especially if they have been liberal givers, and are not resumed to any large extent until they are finally transferred to their new Church home. Such communicants pretty generally overlook the fact that they are actually, all the time, members of their former parish, and are so enrolled and so counted, and so reported to the diocesan convention, until their former rector receives from their new rector the acknowledgment of their canonical transfers. In this way hundreds of communicants annually either cancel entirely their financial support of the Church, including its missionary obligations, or else largely diminish it. Some of the most exemplary, and devout, and generous communicants in the diocese have been known thus to deprive the Church of their accustomed support for months together, during their transition from one part of the city or suburbs to another. This is, of course, entirely unintentional on their part, and entirely unnecessary. The problem would be solved, and unwelcome fallings off, such as the above, would be largely avoided, if all communicants, on removing from a parish, would keep up their regular offerings to such parish, until they have been actually transferred to their new parish, and have begun to support regularly and fully the parochial and missionary obligations of that parish. We have no doubt but that Chicago will increase her gifts to general missions during the current year, and that the delinquency which we all regret so deeply for the year just closed will be fully offset by September 1, 1914. The great impetus to missionary work given by "The World in Chicago" last May will surely begin to assert itself during this current year. In the case of the above forty-eight congregations who reduced their gifts last year this great missionary exhibit and pageant came too late to be of much influence.

Churchmen in Chicago take pardonable pride in the remarkable work being done for the health of the city by the Board of Health, under the leadership of Dr. George B. Young, health commissioner, who is a vestryman of St. Peter's, Chicago. Most of the clergy receive the weekly bulletin published by the Board of Health, giving very valuable information concerning sanitation, the statistics of contagious diseases, the death rate, the pure food laws and their enforcement, and so forth. A recent edition of this bulletin gives the unwelcome item that Chicago can no longer claim the proud distinction of being the world's healthiest large city, as London has now surpassed Chicago's record by a small percentage. (Incidentally this might be of interest to the Chicago followers of Mrs. Eddy.) This has been anticipated for some years past, by close observers, and is due to the marked change in the racial composition of our foreign-born population. This immigration from peoples among whom the death rate is very high has so increased in recent years that the average of the whole city is affected. In spite of this, however, the Board of Health has never been more efficient, tireless, and successful in fighting disease and un-hygienic conditions than now.

The Board of Health

The new Public Safety Commission of Chicago asked the clergy, in common with the ministers of all kinds throughout Cook county, to speak on the Twenty-second Sunday after Trinity, October 26th, in sermons or in some way, about the necessity of "Safety First" habits on the part of everybody in our increasingly crowded city, if the serious and multiplying numbers of fatal accidents occurring daily are to be reduced. This agitation has not been attempted before. There are some fifty members of this Public Safety Commission, some of them being Churchmen, and they have sent to the clergy the last quadrennial report of the coroner of Cook county, giving ample data for notices or sermons on this theme. There have been nearly 4,700 inquests a year, during these past four years, in Cook county, and one-third of them were over the bodies of persons between twenty and forty years of age. This coroner's report closes with ten pages of warnings!

Talks on "Safety First"

The feast of St. Luke's was well observed by St. Luke's, Evanston, as we stated in last week's letter. The offerings for the building fund reached the sum of $7,500 in cash and pledges, $2,500 of this total being payments on builders' fund certificates. The contract for the third stage in the erection of the new church amounting to some $90,000, will be let in a few weeks. There were 170 communicants at the early celebration on Sunday, October 19th, which was observed as the patronal festival.

St. Luke's Patronal Festival

The annual Harvest Home festival at St. Martin's, Austin (the Rev. R. H. F. Gairdner, rector), was recently observed, and was highly successful in every feature. Supper was served to large numbers of the parishioners, beginning at 6 P. M., in the parish house. The Church was lavishly decorated for the evening service which followed, the sermon being by the Rev. William G. Studwell, rector of St. Mark's, Chicago.

Harvest Home Festival

The October meeting of St. Martin's branch of the Woman's Auxiliary was well attended, and was addressed by Mrs. E. W. Bemis, on "How a Woman Can Best Serve Her City." There were 150 men at the October meeting of the Men's Club of St. Martin's.

The authorities of the Church Club are taking advantage of the temporary lull in the use of the rooms caused by the absence of both of the Bishops and of so many of the other clergy, as well as of the laity, both men and women, at the General Convention, to have considerable cleaning and decorating done to the walls and floors of their suite in the Heyworth Building. The rooms are now very attractive in every way. They are proving most desirable as headquarters for the busy diocesan life of the Church in Chicago.

John Sutcliffe, well known throughout the country as a Church architect, died on October 24th at his home in Oak Park, Ill. He was born in the county of Lancaster, England, in 1853. His father was a large contractor and later an architect and engineer. When he was 11 years old John Sutcliffe began work in his father's office and won honors. In 1886 he came to America, working first in New York City, then on the staff of the *American Architect* in Boston, and in December moved to Birmingham, Ala., where the following year he founded the Alabama Association of Architects. In 1892 he moved to Chicago. About this time he began to specialize in Gothic design and Church architecture, and in this specialty he did his best work. The best examples of his churches in this part of the country are St. Paul's (the Pro-Cathedral), Springfield, Ill.; St. Luke's, Evanston, and Grace Church, Oak Park. The funeral was held from Grace Church, Oak Park, on Saturday morning, October 25th.

Death of John Sutcliffe

TERTIUS.

ABSOLUTION

All day the summer sun shone down
Upon the lily white,
All day its up-turned face drank in
The glory of the light;

Till twilight fell, and, drooping with
The heat and dust of day,
The healing dews of penitence
Upon its petals lay.

MABEL C. DE VONA.

WHEN ANYONE tempted by a besetting sin really means to abandon it, does not run into temptation, and thus tempts God, avoids occasion of sin and prays earnestly for help in his struggle, he will assuredly be enabled to conquer it.—*Selected.*

The Close of the Triennial

Meeting of Woman's Auxiliary Accomplishes Much During Its Progress

Intense Ardor the Marked Characteristic of Churchwomen Present

AS I review the varied interests of the great meeting, which has been intensely alive for fourteen days, it reminds me of those small Petunia seeds which are so exasperating to sow, but which reward one with an abundance of blooms. This is going to be the same way. Innumerable small seeds have been sown, and blown, and carried hither and thither, but the ground has been carefully prepared, and our crop of Petunias is going to bloom, and to gladden the world's heart in the near future.

MONDAY, OCTOBER 20th

Nearly a month ago the three hundred and fifty-five delegates to the Triennial meeting received invitations to Garden City, L. I., for the afternoon of October 18th. A special train was provided and the Auxiliary, several hundred strong, enjoyed the hospitality of the Auxiliary of Long Island. To some eyes, this change to the garden-like surroundings was very pleasant. The Cathedral, a memorial to the late A. T. Stewart, was visited, and a service, enjoyed there, after which the See House was the centre of hospitality. Bishop Burgess, assisted by Miss Benson, president of the Long Island branch, greeted the ladies. Tea was served in several rooms, and there were many reunions. The reception was exceedingly pleasant.

Trip to Garden City

Another social event of Saturday was an elegant breakfast given at the Hotel Manhattan by Mrs. J. L. Chapin of the C. P. C. About a hundred guests enjoyed the good speeches of Bishop Birch, Bishop Harding and Bishop Tucker. They spoke of the far-reaching results of the work of the C. P. C., and their individual indebtedness to it.

The C. P. C. Breakfast

The societies which have given "The Little Pilgrims and the Book Beloved" will be glad to know that Mrs. Hobart has written a new mystery play, "The Great Trail," which is very beautiful. This is presented three times a week at the "Everywhere" building.

One of the things which will probably never be seen elsewhere is an exhibition of missals, Prayer Books, Bibles, and manuscripts of great age and value, belonging to the late Mr. J. Pierpont Morgan. These are at Columbia University.

Valuable Manuscripts Shown

On every one of these convention days, the big refreshment tent has been crowded at four o'clock for afternoon tea. Two by two, the New York parishes have served ample and delightful teas. These have been greatly appreciated. It is a great sight after the deputies come in, and the spaces are filled with people chatting and drinking tea. One may sit down, and some one will bring her coffee or tea, and she can help herself to any or all of the delicate cakes or sandwiches on the table.

While the Auxiliary women are being instructed in many classes at St. Michael's parish house, men are being taught mission study methods by the Rev. Arthur Gray, educational secretary, and by Mr. L. H. P. Sailer.

Men Have Classes

I am more and more impressed with the advisability of having as many interests as possible under one roof. St. Michael's parish house exemplifies this. It is really an Auxiliary exposition, one may say, and women seem reluctant to go elsewhere to see things. If the Sunday school exhibit could be placed in, or adjoining the Auxiliary headquarters, it would be more studied, for the Church must realize, as never before, how much the women are learning to do, and how well they want to do it.

These letters have spoken of the many social affairs, and one or two women may be found who gravely shake their heads, and say that this money used in the entertainment should be given to missions. There is no doubt that it is given to missions, and is one of the wisest of investments. One may read of things, and hear of things, but when one sits next a woman who can tell her a personal tale of mission work, in the mountains, or among the Indians, the magnetism of personal touch gets hold of her, and it won't let go. I once heard a clergyman say to a woman who was trying to introduce the Auxiliary into his parish, "Madam, it seems to me that your talk savors greatly of coffee and doughnuts." "Reverend Sir, I consider coffee and doughnuts a means of grace," she replied. And so are these sociable affairs. They are like a beautiful frosted cake, the top of which is glittering, but it covers the solid nutriment beneath. So it is with these beautiful affairs; they but draw women together for the finer, deeper things. There is no "small-talk" in these affairs; even the lightest, the gayest, the wittiest, carries with it something of deep truth.

An important conference is on this morning on the diffusion of Auxiliary knowledge. Mrs. Staton, East Carolina, chairman of the committee on institutes, has submitted the following recommendation:

Diffusion of W. A. Knowledge

(1.) That each department hold an institute, of at least three days, in connection with the departmental council or at a separate time. (2.) That each diocese or district hold an institute, of at least three days, once a year wherever practicable. (3.) That each convocation in a diocese or district hold an institute, of at least three days, preferably led by the educational secretary. (4.) That the following be recommended as a working outline for an institute:

1. **Begin the institute with a corporate Communion.**
2. **Daily Bible study.**
3. **Daily mission study class.**
4. **Daily intercessory prayer.**
5. **Daily conferences on phases of work.**
6. **Exhibition and distribution of missionary literature.**
7. **Reception to delegates and visitors the first afternoon or evening.**
8. **Presentation of mystery play, tableaux, or pageant the second evening.**
9. **Missionary mass meeting, with one or more speakers, the third evening.**

The committee further recommend the following preparatory work: Select time and place, and see that all are notified; follow up, as soon as possible, with printed programme; request responses from all who consider attending; appoint hospitality committee to get in personal touch with those who may come.

This recommendation will be printed on the Auxiliary page of the *Spirit of Missions*. It is very complete, and admirable, and worthy of our best endeavors in a trial in every diocese.

Recommendations about Junior institutes along the same lines are being presented; all of them will be submitted to the officers for detailed approval. A good speech has just been made by a delegate from Kentucky, looking to the feasibility of having mission work in some form taught in the public schools. The speaker thought that something on the order of the Student Volunteer Movement might be managed by diocesan mission boards working with the General Board.

For Junior Institutes

It was a great pleasure to your correspondent to hear a woman address the chair, "Since the Woman's Department in THE LIVING CHURCH has been found to be so helpful, would it not be possible to have a similar page in the *Churchman?*" This is really one of the pleasantest remarks we have heard at this Convention.

The time will come when all of these meetings will be stenographically reported. There is so much of value that even the most assiduous taker of notes must miss.

A silent helper in time of bewilderment has been the Little Purple Book, a pamphlet of information. I caught a glimpse of Miss Emery this morning, surrounded by a group of women, asking many questions. "Look in your little purple books," she said, and sallied out in her raincoat to face a very busy day. This little book is a great compendium, having in it the programme for each day, carefully arranged as to hours and places. To lose one's little book is indeed a calamity.

The Little Purple Book

The Juniors have adopted a new collect. Their recommendations embrace many good things, among them more coöperation with the Girls' Friendly Society.

The sum of $5,000 has been given by an unknown donor to be added to the United Offering, but it is stipulated that it be used for work in the Philippines.

The money for a motor-boat, so much needed by Archdeacon Stuck of Alaska, was given at a meeting at St. Thomas' Church on Sunday.

Bishop Thomas of Wyoming offered for sale a beautiful cameo, given him by some woman who could not give money.

The large auditorium at St. Michael's is in constant use. The morning conference is over, and Miss Lindley is having a Bible lesson in there now. It is crowded. She is calling their attention, in her own earnest and effective style, to the way in which our Lord answered the questions of those who met Him; of the simplicity and personal interest shown in His answers, and of His wonderful way of using something familiar to point His instruction.

Mr. Russell of Liberia is making a splendidly effective speech—the women are applauding every instant. He said, "I am African

in my name, African in my birth, African in my nature, but *you* have shown me the light. Will you not help me to show this light to my countrymen?"

TUESDAY, OCTOBER 21st

To-day is the last day of the Women's work. A few committees may hold meetings in the afternoon, but the programme has been carried out, the performers have done well, and soon the curtain will ring down.

Conference of Diocesan Presidents

Mrs. Kinsolving called for a conference of diocesan presidents yesterday, to present the needs of a school for girls. Mrs. Ely of Shanghai, ably set forth conditions existing. The revolution, regarding Christian education, has enforced this need, and while the Church already has a small school, St. Mary's, an enlargement, accommodating at least four hundred girls, is projected. Six and a half acres of ground are obtainable, upon which to build, if the money is forthcoming. The cost will be $80,000. Mrs. Kinsolving hoped, that each diocese would take measures to make a gift to this new school. These gifts would probably be called "Specials," but, as one Bishop said the other day, "I love Specials." So do all of us. It is really an act of virtuous self-denial to give our money obediently, to be used in the way most needed, when we are simply dying to slip it into the hand of some woman here, who has whispered to us of the needs of some poor mission, some mountain school, or some individual missionary, who is living on nothing. But we have to do it—that's what we're for!

Miss Langdon of Alaska

Miss Langdon of the Tanana Mission, Alaska, held her audience with a fascinating story of her life; rather remote and alone, she ministers in manifold ways to her Indian charges. These Alaskan missionaries grow very fond of the place, and of their work. Bishop Rowe's love for Alaska has shown itself in his twice refusing election elsewhere.

Yesterday your correspondent questioned Bishop Lloyd as to the rejection as a missionary to Alaska, of a devout and well-equipped Churchwoman of the diocese of Indianapolis. "We were well pleased with her letters," said the President of the Board of Missions," but we feared she was not strong enough—it takes not only health, but absolute muscular strength to do the Alaskan work."

Dr. Teusler and St. Luke's

Many representative Auxiliary women are now listening to Dr. R. B. Teusler, who is trying to more fully equip St. Luke's Hospital, Tokyo. Dr. Teusler was the first physician to go to St. Luke's; his work is well known to the readers of the *Spirit of Missions*. He asks for gifts as small as one dollar. Auxiliary women may give such gifts or larger ones, before November 6th, to their diocesan officers, who will send them to the treasurer of the Board of Missions. Dr. Teusler's appeal is headed "A Hospital at the Gateway of the Orient."

The Concluding Conference

The last conference is now on and the auditorium is jammed. A most wonderful audience it is, the upturned faces filled with enthusiasim. How keenly they are listening, and how warmly applauding! For the shadow of parting is over them, and all that is sweetest and best has found expression.

This conference was as follows: (1) How this Triennial has impressed the Missionary. (2.) How it has impressed the diocesan officer. (3.) How it has impressed Leaders. Miss Ross of Wyoming, responded to the first, saying that to the isolated missionary, this meeting had brought great cheer and comfort; the missionary no longer felt that she was working in her own corner. The unitedness of the Triennial had impressed her. Then the privilege of coming back to the Church, was a great one, and yet she wanted her audience to know that mission work is not a sacrifice. Miss Bull of Japan, and Deaconess Adams of Virginia, added a few words. Mrs. Pratt of Indianapolis, as a diocesan officer, found it difficult to criticize this well-managed meeting. She attributed all mistakes to a superabundance of zeal. She hoped someone would start a fund for fireless cookers and bread mixers for the wives of missionaries. Mrs. Scarlett of Ohio added that valuable time had been lost in discussions. Mrs. Longley, Iowa; Mrs. Steinway, Alabama; Mrs. Firley, Easton, and Mrs. Marcou of Pennsylvania, made fine, short, appreciative talks. A rising vote of compliment was given to Miss Coles of Pennsylvania, who has attended all conventions since 1859.

Miss Lindley's splendid speech of all she had learned in conducting classes, ought to be given word for word. She had been impressed with the eagerness to study. One woman had arisen at four o'clock each day to prepare the lesson. The willingness to experiment had been an improvement. No longer did women say "We can't do that in our diocese." Miss Lindley said that she really envied women their chance to experiment. She was much impressed by certain prayers, in which God had been asked to help us to do our work with a cheerful spirit; and Bishop Lloyd had prayed that we might be "available" in God's service. Miss Sally Stuart, Virginia, who always meets applause on rising to speak, bade us remember that the keynote of work is "Joy in service."

Church League of the Baptized

The Church League of the Baptized, held a meeting yesterday, at which Bishop Darlington presided. Bishop Whitehead read a letter of welcome from Miss Koues, and then introduced Bishop Gailor of Tennessee, who made a moving address on personal responsibility. He urged all baptized persons to do something, and to realize that life is a Sacrament. Bishop Whitehead asked permission to have printed Bishop Gailor's beautiful address. Dr. Williams of the Clergy Relief Fund, to which the dues of the society are given, made an address, stating that in the past six years, the C. L. B. has paid $12,000 to the fund. This society should exist in every mission and parish. The dues are but ten cents yearly.

New York Women Thanked

Just now, beautiful speeches of appreciation are going on in the auditorium. Everybody is praising everybody else. I hear the rich voice of our English visitor rising over the heads of these hundreds of women, and graciously expressing all she has enjoyed here.

A rising vote of thanks to the ladies of New York has just been given. They have indeed been everything, which hostesses could be. And the ladies of St. Michael's have been indefatigable. Not only have they given us their parish house, giving up their own parish work for all this time, but they have served us and cared for us. Truly do we thank them.

New School at Shanghai

Bishop Lloyd is now presenting the subject of the New School in China. News comes by cable, that the girls of St. Mary's, Shanghai, have raised about $400 toward the purchase of the land. Nearly $1,000 was pledged yesterday, and with Bishop Lloyd to urge its claim doubtless the amount will soon be given.

Late news from Dr. Teusler's conference is, that some $4,000 was pledged this morning.

The Last Meditation

Noon-day prayers are over, the women singing with great gusto "From Greenland's Icy Mountains," and Bishop Lloyd has given us, to carry home and abide with us, the most beautiful meditation, the subject being Peace. "When you are discouraged go back to that upper chamber where the victorious Master entered and 'My Peace I leave with you,' and remember that this Peace is yours." He urged women to go frequently to the Holy Communion, and to lose themselves in Christ's service. His closing prayer ended thus, "Bless us and keep us and use us, we ask through Christ Jesus, Our Lord." Then came the Benediction and the solemn pause and then—the scattering. To the East, West, North, and South, are we all scattering; back to our joys and sorrows, our full or empty lives, back to the humdrum, the prosaic, the routine—but we have been here.

SARAH S. PRATT.

NEXT SUNDAY

Mr. Speeds will clean his auto,
Mr. Spurrs will groom his horse,
Mr. Gadds will go to Coney
With the little Gadds, of course.
Mr. Flite will put carbolic
On his homing pigeons' perch,
Mr. Weeds will mow his bluegrass,
Mr. Jones will go to church.

Mr. Hett will test his furnace,
Mr. Feete will mend a chair,
Mrs. Feete will soak her bunion,
Mrs. Hett will wash her hair,
Miss De Spill, with iron and cleaner,
Will remove a coffee smirch.
Miss McBird will practice trilling,
Mrs. Brown will go to church.

Mr. Cleek will drive a golf ball,
Mr. Tiller steer his boat,
Mr. Popper on his cycle
Round and round the State will mote.
Mr. Swatt will watch a ball game,
Mr. Stake and son will search
Through the bosky wood for mushrooms,
Mr. Wilks will go to church.

Do you ask me what's the matter?
Do you wonder what is wrong
When the nation turns from worship,
Sermon, prayer, and sacred song?
Why do people rush for pleasure,
Leave religion in the lurch?
Why prefer a padded auto
To a cushioned pew in church?

Reader, well I know the answer,
But if I should speak aloud
What I think's the real reason,
It would queer me with the crowd.
You'll be popular, dear reader,
When you wield the critic's birch,
You'll be safely in the fashion
If you blame things on the Church.

—*Newark Evening News.*

THE CHURCH IN THE ISLAND WORLD

Missionary Work in Central America, the Hawaiian Islands and the Philippines

THREE BISHOPS ADDRESS FIFTH JOINT SESSION OF BOTH HOUSES

AT half past 2 o'clock Monday afternoon, the fifth joint session was called to order in the Cathedral by Mr. George Wharton Pepper. As the House of Bishops had been very late in adjourning for lunch there were but very few present when the meeting was called to order, but others came in during the meeting. It is a remarkable fact about the joint sessions of this Convention that the attendance continues very large at all of them. The interest does not seem to decrease in the least. Shortly after the meetings are called to order it is impossible to find a vacant seat, and many stand at all of the meetings.

The general subject for this joint session was "The Needs of the Church in the Island World." The Rt. Rev. Albion W. Knight, D.D.,

Bishop Knight on Central America

was the first speaker. His subject was "Cuba, Panama, Porto Rico, and Haiti." It will be recalled that only last week the House of Bishops accepted the resignation of Bishop Knight as Bishop of Cuba, in order that he might become the Vice Chancellor of the University of the South at Sewanee, Tenn.

The Bishop, in opening his address, said that this would very probably be the last time that he should speak to the General Con-

The Church and the Monroe Doctrine

vention about this work, which, for the past nine years, had been so dear to him. He gave some facts about the political status of the places of which he was to speak, but devoted most of his time to the Central American countries. He showed how we, as citizens of the United States, expected all foreign nations to respect the Monroe doctrine, and not to interfere in any way with the Central and South American countries, and yet we did not, as a Church, hold to the same doctrine. He cited the case of a fine church building that had been erected in Colon by the American Church some sixty years ago, and then abandoned until reopened by the Church of England. A similar incident was cited in the Island of St. Thomas. He showed that there are three times as many pagan Indians in Central America as in all of North America. The Church of England is not doing anything for these, because of the very Monroe doctrine to which we call their attention in political matters. The English declare that the Church is there for British subjects, and thus she cannot be said to be interfering with American affairs. It is not that she is unwilling to do the work, but, for political reasons, she cannot. And more than this, she tells us of the American Church, that just as soon as we are ready and willing to take care of the work she has been doing, she will turn it all over to us.

The Bishop said he did not believe that there was any part of the world where there were greater opportunities to do good work for the cause of Christ than in the countries lying just south of us.

The Rt. Rev. Henry B. Restarick, D.D., Bishop of Honolulu, spoke on "The Hawaiian Islands." It was the most romantic story

A Romantic Recital

of missionary work that has been told to this Convention, and every one regretted that the Bishop was compelled, by the shortness of time allotted to him, to little more than give a mere suggestion of what is being done. As he said, the work on the Hawaiian Islands stands as a centre of missionary life and work. It stands, too, as an illustration of the power of missionary work that cannot be gainsaid. He showed how men and women who did not believe in missions had come to Honolulu, but on leaving had been fully convinced of both the power of the missionary work, and the need for it. It was a wonderful narrative that he gave us of the numbers of leaders that had gone from the schools in Honolulu to China, leaders political as well as religious. The great work of the Hawaiian mission appears to be done in the schools. The Bishop said he was not appealing for money, but merely stating facts of what had been and was being accomplished. He said that many things had been given to this particular work by those who had seen it. Undoubtedly it is as he said, a living proof of the power of the missionary work of the Church.

The Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands, spoke on "The Philippine Islands." In introducing Bishop

Bishop Brent and His People

Brent, Mr. Pepper said that in the Philippines we had what would make a weak man gloomy, but a strong man joyful. "And I have the pleasure of introducing to you one of God's most joyful servants."

And the Bishop, who is recognized by all the world to be one of the greatest statesmen of the day, told in his simple yet very forceful way the story of the people he loves so well. He told of the splendid work that was being done in the schools for American boys and girls, which made it possible to keep the families together, and not compel them to be separated in order to send the children to America to be educated. He told of the great necessity for these schools, where religion was the first thing taught, while the mental training was as good as could be gotten anywhere. He told of the hospital work, and of the excellent training school for nurses, which turns out nurses the equal of any in America, and some superior.

But one did not have to listen long to know that it was the Igorot, "the least of God's children," as the Bishop designates them, and the Moro, "the most wronged of God's children," that hold the best place in his big heart. His one idea is to give to them that which they never have had a chance to get. There is not so much danger in carrying Christ to the Igorot. With him it is a matter of patience. But not so with the Moro. He is a Mohammedan who has been rendered doubly dangerous by the cruel treatment he has received at the hand of Christians. The Bishop realizes that it is exceedingly dangerous to go to him, but he says the only way to conquer the Moro is with Jesus Christ. As one listened to the Bishop one recalled his words in that wonderful mass meeting that was held in Carnegie Hall last week, when he said, "If, some day, you hear that I have lost my life in going to these Moros, I want no acts of retribution committed; I do not want to dishonor my blood with any deeds of violence." Clearly Bishop Brent has seen the vision of one beckoning him to go over and help the Moro, and he is not going to be disobedient to that vision. He could not be and remain Charles Henry Brent, Bishop of the Philippines.

THE LAST JOINT SESSION

A Description of the Work Among Indians, Negroes, and West Africans

SPEAKERS INCLUDE OUR ONLY NEGRO BISHOP

THE last joint session provided for during this Convention was called to order on Wednesday morning by Mr. F. C. Morehouse, who presided.

Before the regular subject for consideration was taken up, Mr. Morehouse introduced the Bishop of New Westminster, who addressed

Problems of Canadian Church

the session, telling that the problems which confronted the Canadian Church in the far West and Northwest were very similar to those confronting the Church in the far West in the United States. He said that the Bishops of the United States when confronted with difficulties had a wonderful way of inventing means to surmount them, and that the Bishops in Canada watched with interest what was being done, and profited by what they saw. He declared that the Church in the United States was a source of encouragement and strength to the workers in Canada.

Chancellor Davidson was introduced, and delivered the greeting and good wishes of the lower house of the General Synod of the Canadian Church to the joint session of the two Houses of General Convention.

After these addresses, the chairman of the House of Bishops asked, in the name of the House of Bishops, that the Bishops be allowed to retire from the session, as they were very much behind in their work. The question was put to a vote and defeated. Some one moved to reconsider, which was done. On the reconsideration the vote was still strongly against the Bishops retiring from the session, so they remained.

The general subject was "The Church's Work Among Indians, Negroes, and West Africans." The first speaker, the Rt. Rev. James

Work Among the Indians

D. Morrison, D.D., Bishop of Duluth, spoke on the Church's work among the Indians. He explained that the Americans were unjustly impatient with the Indians, and showed that the Indians were to-day just where the white man of America was, in regards to civilization, about a thousand or two thousand years ago. He showed that the white man was expecting of the Indian in fifty years that which took him these thousands of years to attain. After describing some of the chief characteristics of the Indians, and illustrating them very graphically, he showed what wonderful changes had been made in them by the Gospel of Jesus Christ, and declared that this was the only power that can save them.

The second speaker, the Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi, spoke on the Church's work among the negroes. Living

The Church and the Negro

as he does in the very midst of the black belt, Bishop Bratton is eminently fitted to speak on this subject, and the more so as he is deeply interested in the work among the negroes. He confined what he had to say almost entirely to the conditions in the fourth department, which contains about three-fourths of the whole negro population of the country. He outlined the history of the Church's work among the negroes, dividing it into three periods, that preceding the Civil War, that immediately succeeding it and lasting till about 1890, and the period since 1890. In the first there were large numbers of negro communicants. In the second, during the reconstruction period, they had been estranged from the Church; in the third the great opportunity had been presented to regain them, but had not been taken advantage of, and many were permanently

(*Continued on page* 25.)

A THREE-FOLD EDUCATION

General Board of Religious Education Mass Meeting at New York Cathedral

THREE INSPIRING AND INFORMING ADDRESSES

A MASS MEETING, under the auspices of the General Board of Religious Education, was held at the Cathedral of St. John the Divine, New York City, on Monday evening, October 20th. The chairman was the Presiding Bishop of the Church, the Rt. Rev. Daniel S. Tuttle, D.D.

Bishop Tuttle, in opening the meeting, said: "Man is three—body, mind, soul. I am accustomed to think that Almighty God has placed three divine organizations here in the world to help man, in the three-fold line of his nature—the family, the State, the Church. They are not so divided and segregated but that they interlink each other, and to a certain degree overlap each other. But in a certain large way may I not claim that the family, the first and greatest of the three divine institutions, has as its special charge the care of the body of man? May I not say in these later days especially, that it is the State here in America now for a good many years since, in France in the last few years, in England very soon—it is the State, the second divine institution, that is taking largely to her care the minds of the youth of the nations of which severally the State is composed? The Church has as her domain particularly the spirit or the soul, but that doesn't mean that in the family the father and mother are only to give attention to the body of their child. They are to give attention also to the mind and the soul. That doesn't mean that if the State is taking care of the mental and intellectual culture of its citizens that also there is to be no attempt for the care of their bodies. Athletics in the colleges looks after the body nowadays, the care of the body and the care also of the soul and the spirit, and let the Church remember—let the Church remember, that she too is not to limit her thought entirely to the care of the spirit and the soul of the youths that may be entrusted to her, but she is to have full sympathy and a great deal of interest in the care of the body and the mind and the soul.

"Now this religious board, this General Board of Religious Education, is put into organization and condition to try to harmonize and adjust and develop all these three lines of the great education of American youth for their duties in this world, and their immortal souls for their destinies in the world to come, and you will hear this more or less discussed to-night, and, after the singing of the first hymn, the first address will be made by the Rev. Herbert Symonds, D.D., LL.D., chairman of the Protestant Board of Education in the City of Montreal, on the subject 'Religion, the Unifying Element in Education.'"

Canon Symonds said: "The subject upon which I am to speak, is one which requires careful definition, if any clear and firm impression of it is to be left upon your minds. What, then, do we understand by religion, as the unifying element in education? First of all, by education I need scarcely say I mean a great deal more than the imparting of knowledge. I mean the whole preparation of the boy or girl for the entire experience of life. I must, however, limit this definition for our purpose this evening, and refer only to that part—a most important part, a part of steadily increasing importance—of this preparation whose sphere is the school.

"In the next place, what, for our purpose this evening, do we mean by religion? The definitions of religion are innumerable. Let me give three short definitions, each of which at any rate is highly instructive and contributes something to that conception of religion which I wish to leave in your minds this evening.

"'Religion,' says Matthew Arnold, 'is ethics heightened, enkindled, lit up, by feeling. The passage from morality to religion is made when to morality is added emotion.'

"That is somewhat vague, but yet it is of real value. Religion as a unifying element in all life, and particularly in education, must be largely emotional in character.

"My next definition is taken from Lord Morley's Essay on Mark Pattison. Religion is there described as the effort of the human spirit to come to an understanding with that unseen power whose presence it feels.

"That is a more definite definition than Matthew Arnold's It includes the idea of emotion as a fundamental thing in religion, but it adds the element of will. It's an effort.

"My third definition is that of the late Dr. Martineau, who said: 'By religion I understand the belief and worship of supreme mind and will directing the universe and holding moral relations with human life.'

"In this definition an intellectual element is interposed, and religion has to do with the whole man, emotional, mental, volitional. But I am speaking as a Christian minister on behalf of a Christian society, to a Christian congregation. The Christian element must, it seems to me, be added, and yet I think for our purposes in the broadest kind of way I should say, then, that I hold, that all that is defined above as religion finds its best expression in the broadest conception of Christianity.

"The most difficult part of our defining task remains. What do we mean by a unifying element? Religion is to be regarded as the unifying element in education. But what do we mean by a unifying element? Why do we need any unifying element, and why should religion, any more than mathematics or history, be the unifying element?

"In a recent novel by one of the most distinguished novelists of to-day, Mr. H. G. Wells, I read the following of the heroine of the story as she is introduced to us in the first chapter: 'And so the crystal globe being broken—the globe of traditionalism in religion and morals—which once held souls together, you may expect to find Marjorie a little dispersed and inconsistent in her motives and with none of that assurance a simpler age possessed of the exact specification of goodness or badness, the exact delimitation of right and wrong. Indeed, she did not live in a world of right or wrong, or anything so stern; "horrid" and "jolly" had replaced these archaic orientations. In a world where mercantile gentility has conquered passion and God is neither blasphemed nor adored, there necessarily arises this generation of young people, a little perplexed, indeed, and with a sense of something missing, but feeling their way inevitably at last to the great releasing question —"Then why shouldn't we have a good time?" Yet there was something in Marjorie, as in most human beings, that demanded some general idea, some aim, to hold her life together.' Some general idea—some aim to hold her life together—in other words, a unifying element.

"Now, my friends, we are all of us living to-day in a world of extraordinary and continually increasing complexity, and our children are growing up to take their places in just such a world. Is it not the case that whilst we often groan under the burden of the multiplicity of our interests and activities and sigh for what we call the simple life, yet we never do diminish the number of our interests or cast off any of our responsibilities, or if we do, we feel in our souls that it is a cowardly thing to do so. It is so with earnest people. It is just the same, I think, with merely worldly people. They, too, have a multitude of interests, travel at various rates from one end of the world to another—a little music, a little art, a good deal of society, even a little religion when there may be some particularly exciting preacher to be heard, but one and all, earnest people and frivolous people, all of us feel something of the pressure and the stress of modern life, and in the midst of it all there comes forcing its way up the question, What is the good of it all? We are here and there working on a dozen committees for a dozen different objects, and very often but little to show for it. We know how the modern novel and the modern play satirize every profession and both male and female in respect of this feature of our life. Fuss and fume, talk and talk, and talk, a giddy whirl, and at the end of it all, disillusionment. What then, we are bound to ask, is the trouble? We cannot get out of our own times. If we try to, we shall find ourselves no better satisfied. The trouble, where there is trouble, is just this, that we have not found a unifying element. We have not found some general idea, some aim, to hold our lives together.

"If we are conscious of this as a feature of our age, then let us be sure that our children, who are growing up, will feel it likewise, and in an accentuated degree. Some unifying element, some general idea, then, that will hold their lives together, must be found, and must be introduced into our educational process.

"Now religion, in the broad sense, in which I have defined it, is presented to you as this unifying element in education. But why should religion be that element? That is a question which I will try to answer both negatively and positively. First of all negatively. What else is there that can accomplish this unifying effect, Philanthropy? Philanthropy is not for the child, and is never within the reach of more than a few. Ethics? History has proved over and over again, that ethics, untouched by emotion, that is not pervaded with a religious sense, is futile.

"A highly intelligent young lady came to me a few days ago, and she was the second in one week. Both of them told a story that was almost identically the same. They had lost their early faith. They invested religion with certain forms which they felt that they had outgrown. They had neither of them even been to church for some years. They had both at first fallen back upon morality, and both of them had come to feel that morality had no more basis than the religion they discarded, and both of them were desolate—life had lost its motive. There was no unifying element in it. They were not of the idle rich. Both of them were workers, but the unifying power was gone and they were seekers after God.

"Or shall we put forth science as the unifying power? Thirty years ago this was a gospel that was proclaimed with sincerity and even with enthusiasm. It was full of promise. Vast possibilities lay in its undiscovered continents of knowledge just opening up. But science in the person of its high priests has already abdicated that field. Science, said a brilliant student of science, a man of vigorous middle age, a man with no particular love of any form of organized religion—science as a guide of life is bankrupt, and has not the President of the British Association told us that in the world of science to-day the most notable feature was the rapid progress of fundamental skepticism—not marked skepticism about religion, but skepticism of science itself—a mistrust of purely in-

tellectual processes and a recognition of the limited scope of science. The appeal of science, he says, is a limited appeal. The actions of the Deity, on the other hand, make no appeal to any special sense—only a universal appeal.

"Negatively, then, we may say that unless religion proves to be, as indeed it has proved again and yet again in the lives not only of individuals, but we may say, even more conspicuously in nations, the unifying element, the power that will bind together all our manifold activities and focus them all upon one individual end, and bring all our interests into a unity—if religion cannot do this, there is no other power that can.

"What can we advance positively as the reason why religion is the unifying element? May I venture on yet one more definition of religion? Religion is man's sense of fellowship with life itself, the foundation of life. If religion be anything at all, it must be that. It always has been that, although man did not always know it. "Like as the hart desireth the water brooks, so longeth my soul after Thee, O God." That is the expression of the desire of the limited life of the individual for a larger measure of the infinite life of the universe.

"If we clearly grasp this conception, what more need be said? Here clearly and surely is something that enters into all life. Here is something that dimly, it may be, obscurely, it may be, in perverted form, it may be, yet in some way is already present and always has been present in all. Here is something, that if it have any reality must enter into all activities. Life differentiates itself into a thousand varieties of activity, but it is all life. There is a religion of the body, a religion of the intellect, a religion of the soul. Perfect life—that is what religion presents to us, and every activity and every interest and power may be focused on the height of perfection.

"There is yet one more question to ask, and I have finished, and this one, I fear, I can only ask and leave it with you. How are we going to present this unifying element to the mighty host of children growing up in this vast continent? That is indeed a tremendous problem, one to the solution of which the best efforts seems to be so miserably inadequate. Yet I venture to suggest, that there are rays of light upon the horizon of our darkness. We may safely assert that the conviction is growing, that not only science or philosophy—not only are they inadequate, but education itself, with many glorious victories to its account, is inadequate in much by itself to unify the life of a child. What is important for us, is to think of religion in the life of the growing child as a unifying and an ideal element. Then we shall realize the pressing nature of the problem that confronts us.

"One point I must emphasize. If the religion we teach, is to be a unifying element in the life of the child, and not a divisive element—and it is possible for religion to be a devisive element—then it must be coördinated with all that is genuine, sincere and truth-loving in every other department of knowledge. The religion we teach our children is still, I fear, far too much at variance with the findings of authorities in other departments to be that unifying element that we desire. Still I fear, that many of our children are being taught much that they will have to unlearn, painfully, and often with loss of faith and even antagonism to both faith and Church. "Modern psychology," says President King, "with its insistent emphasis on the unity of man, will hardly allow that the spiritual in man's nature can be safely isolated." So surely as man is incorrigibly religious, so surely must he ultimately have a religion capable of some reasonable adjustment to conclusions he has been forced to reach in other departments of his life. Historical and scientific and technical findings cannot be permanently at war with religious belief.

"These, then, are, it seems to me, the needs of to-day: First of all a more vivid conviction of the necessity of religion as the unifying element in both our individual lives and in the life of the nation. Secondly, the conviction that religion can be presented and taught to the child from this point of view. Thirdly, a vigorous, ardent and faith-inspired effort to shape that teaching so that it accords with the true spirit of our times; and because man is incorrigibly religious, when we have accomplished this task, then, but not till then, will religion become one in our midst, and then, but not till then, will it be the unifying element not only in education, but in every activity of our life in the spirit."

The next address was by the Rev. Dr. Bradner of New York, the subject, "Training the Church's Teachers." Dr. Bradner said: "As the earth swings round the circle of her course, inevitably, inexorably, a new year opens, and as the circling experience of the Christian revolves about the Sun of Righteousness, inevitably and blessedly, there opens to mankind a new era. And we stand to-day at the opening of a new era. A great period of new life is beginning in the Church. The hour has struck for a new and different Christian effort. Listen to a great educator and believe him. He says, 'This world is not the same intellectually or industrially'—and he might have added educationally or religiously—'as that in which the middle-aged man of to-day was born.' That means that more than half of this audience have come into a new world. We have been through, perhaps we have not entirely finished with, a period of intense individualism, but we are entering a period of most wonderful corporate consciousness, corporate, consolidated actions and purposes.

"Men feel to-day as they have never felt before, what we call the swing of movements in life, in the common, national, round life of our humanity. Men are engaged not to-day so much in propagating individual theories, as in forwarding constructive processes, and the new hour which has struck, is a new hour of corporate action and corporate feeling and corporate responsibility. It is the hour of education for character. It is the hour of the recognition of the spiritual, the religious element in all education.

"I want to make you feel the corporate quality of this movement, and if I voice anything to-night, it is so far from being an individual conviction, that I may as well have said I took it out of the atmosphere. But this corporate belief and faith goes back to a new vision—a new vision of Christ Himself, a new and deeper understanding of our Lord as a teacher of men, as *the* teacher of men—as the basis of all education. And out of this vision, which is not to one, as when St. Paul saw the Christ revealed to him upon the Damascus road and set his hand to the task of the centuries—not to one alone, but to many, comes this new vision of the Christ glorified in the minds and souls of men. And we are witnessing to-day—even though we think not—we are witnessing to-day the beginning of the greatest religious revival that the English tongue has ever known or the American nation ever experienced. We are entering its penumbra. The day is coming, when we shall as surely stand in the center of its radiance, as that the Christ Himself is indeed the Sun of Righteousness.

"Take testimony—educational. Says Stanley Hall, 'The world has probably never known any such universal consensus as the present belief in education.' Any such universal consensus—there is the background, the corporate background of our hope.

"Says Dr. Cope, in summing up the last ten years of progress under the head of what he calls the 'new Crusade'—he bids us mark the emergence of the group consciousness of a new spirit, with an enthusiastic, sacrificing devotion to the religious education as a cause. There is your foreground—a mighty army even now in this land, giving themselves out day by day, and week by week, to a new cause—to the cause of religion in the training of the young.

"Yes, the hour has struck, and we feel the stir of the tide along the marshes, and we see the rising and the falling of the waves, and please God, some of those who hear me speak to-night, shall yet see the full tide in its glory, dashing against the bulwarks of evil in this land.

"If the hour calls, what are you and I to do? In the first place, we are to adopt the educational aim, because we follow the Teacher of men. In the second place, we are to apply the educational method, because we saw Him apply it and reap fruit. And in the last place, we are to appropriate the educational privilege which was His joy who taught of God as never man before spake. In other words, we are to revert again to the Master's way. We are to have faith as He had faith in the teaching power of the Church for the conquest of human life. Yes, the teaching power of the Church, which is neither ecclesiastical, nor yet harsh, nor yet compulsory, but appeals persuasively, insistently, triumphantly, to the consciousness of that spirit of God born in the soul of man, which is the basis of all faith in life. Jesus Christ devoted Himself to the production of teachers—to the production of teachers. What are you and I devoting ourselves to, in the efforts of the Church to-day? Ah, but the time is coming, when there will be no greater concentration of effort, ideal, and resource, in the Church's life than in the production, the equipment, and the furnishing of her teachers.

"The teaching function of the Church of Christ is fundamental. She saw it in her youth, when her Master's accent dwelt still upon her ear. She saw there the power of teaching. She entered the paths of the trainers of men and she won her way against the iron wall of heathenism because she learned how to teach. We have had our eyes fixed on missions with glorious results. But I tell you, God has called this Church to-day to this new hour and its new relations in order that missions may go forward, for deep below missions lies the groundwork of Christian life in knowledge and in faith, and the missionary has no message where he goes, nor has he at home those who will bear his burdens of expense, until the whole Church knows the message which it is to carry.

"It is of God's providence, believe me, that in this hour of our rejoicing in the missionary advance, God has opened our eyes to see that the only thing, which shall make that advance permanent and fruitful through the generations, and we want first of all in this effort to accept the Master's teaching, we want a teaching ministry. We want men taught to look at their work in the light of an educational task. We want them to see, for example, the parish life as a problem in education, in Christian training, in the conservation, the concentration of all the forces of Christian nurture, which will begin to conserve and never let go of the youth who come under its charge. We want men, who will see their task in the light of teachers. Preaching indeed is valuable, administration is helpful and necessary, but if the Church is to come into her own, we must have a teaching ministry, and they must be taught to teach first and foremost. Day in, and day out, we need in our parochial life the guiding, strengthening, chastening hand of the loving

(*Continued on page* 26.)

The General Convention

AS the Convention neared its close it became very evident that a good deal of its contemplated business could not be completed, and that there would be a large volume left over for the General Convention of 1916.

Among the more important matters considered during the week in the House of Deputies were better business methods, clergy support, the revision of the Table of Psalms and of the Lectionary, the duty of the Church regarding immigrants, and the proposed establishment of racial missionary districts. This last produced the most interesting debate of the entire session. The debates of the House of Deputies have been attended by large numbers of interested spectators, and the interest has been maintained throughout the entire Convention. Likewise the public gatherings, especially those devoted to the discussion of the missionary work of the Church, have been very largely attended, and the interest has been intense.

And now for the record of the week in detail:

THE HOUSE OF DEPUTIES

MONDAY, OCTOBER 20th

As Tuesday was the last day on which new business could be introduced into the House of Deputies, there was quite a rush of belated resolutions on Monday morning, the greater part of which were referred to the proper committees, or put upon the calendar without debate.

The calendar was taken up, and a resolution was adopted, which had been introduced by Mr. Robert C. Pruyn of Albany; providing for the appointment of a Joint Commission, to consist of two Bishops, two presbyters and two laymen, to look into the business methods of the Church in all its branches, with a view to making them more efficient, and to suggest a uniform parochial report form. This measure seemed to meet with the hearty approval of the entire House.

Better Business Methods

At 11 o'clock the House began consideration of the report of the Joint Commission on the support of the clergy. The Rev. Dr. McIlvaine of Pittsburgh presented the report, which is one of the most thorough reports this Convention has received on any subject. After presenting it, Dr. McIlvaine asked the privilege of having Mr. Monell Sayre, an expert actuary, who had assisted in framing the report, address the House and explain the plan of pension which the commission recommended to be introduced. In a most able and lucid manner he explained the whole system, and answered many questions which were addressed to him. After hearing Mr. Sayre the following resolutions were adopted, subject to the concurrence of the House of Bishops:

Resolution on Clergy Support

"*Resolved*, That the Church should work toward the adoption of one pension system, covering the entire territory of the Church and the entire scope of pension activity, and operating under definite and known rules.

"*Resolved*, That the pension system of the Church should be so constructed as to take cognizance of the problem of the accrued liabilities.

"*Resolved*, That the contributions and the continuing liabilities should be actuarially calculated so as to balance.

"*Resolved*, That the assessments to support the continuing liabilities should be adjusted upon the principle of an actuarial relation between the liabilities and the benefits.

"*Resolved*, That the principle of distribution should be so arranged that the maximum pension should not exceed $2,000 per annum and that the minimum limit should be $600 per annum.

"*Resolved*, That the Joint Commission on the support of the clergy be continued, with power to become a corporation and to take such other steps as may be necessary to put into operation these pension principles, it being understood however, that until they can be successfully established the Church should continue to support the existing incorporated agencies."

TUESDAY, OCTOBER 21st

The House of Deputies was called to order at the usual hour, with the galleries well filled, and most of the deputies in their seats. One is surprised each day to see the great number of people that sit in the galleries, and, with the greatest interest, follow the proceedings. Even when the debate seems most uninteresting the people stay. They are much more prompt than the deputies in finding their seats. And quite as remarkable is the continued large attendance of the deputies. On this, the twelfth day of the Convention, there was hardly any perceptible falling off in the attendance. As has been noted before, the attendance at the joint sessions held in the Cathedral has been very remarkable.

Interest Does Not Lag

Under the efficient management of Mr. Francis A. Lewis, the chairman of the committee on the dispatch of business, the work goes along with as little delay as possible. Now that the time for adjournment draws near, his work is more and more seen and appreciated. Everything is planned out, and he sees to it that the plan is adhered to with as little deviation as possible.

An Efficient Chairman

On Monday Mr. Lewis called the attention of the House to the fact that Tuesday would be the last day for the presentation of any new business, and that after the regular order of the day had been disposed of any one would be permitted to get rid of any resolutions, petitions, or memorials that he might have on his person. Under the rules of the House, after the reading of the minutes of the previous day, and the appointment of committees, the reports of committees were in order.

The committee reported on the amendment to the Canons proposed by Mr. Prince of New Mexico, whereby the missionary districts would be assessed for the expenses of the General Convention on the same basis as the dioceses, that they deemed this amendment inexpedient, and the House adopted the report.

Reporting on Mr. Morehouse's proposed amendment to Canon 39, "of the Solemnization of Matrimony" the committee recommended

THE SECRETARIES OF THE HOUSE OF DEPUTIES

Rev. W. C. Prout, 2nd Asst. Rev. Henry Anstice, D.D., Sec'y. Rev. C. M. Davis, 1st Asst. 3rd Asst. Rev. J. G. Glass,

that the matter be referred to the special Joint Commission on Marriage and Divorce, which is to report in 1916.

The Rev. Dr. Harriman of Connecticut presented the report of the committee on the state of the Church, which, in a most exhaustive manner, went into the whole subject, presenting both the strength and the weakness of the Church. This report will be printed in full in THE LIVING CHURCH next week. It is too long to appear in this report, but of too much importance to remain unpublished. The resolutions appended to the report were adopted as follows:

The State of the Church

"*Resolved*, That this report be agreed to by the House of Deputies and sent to the House of Bishops, as required by canon.

"*Resolved*, That the committee on the state of the Church be continued until the next General Convention, with permission to sit during the interval, in order to mature a more adequate view of this important subject.

"*Resolved*, That the memorial asking for uniform parochial reports be left in the hands of this committee to consider further and report to the next Convention.

"*Resolved*, That the committee have the approval of this House in seeking, from any source, information which seems desirable for a more complete and comprehensive survey."

Immediately after this report was presented the order of the day was called for, and the Rev. Charles W. Hinton of Mississippi presented the report of the committee on memorials to deceased members. In calling for this report, the president of the House requested all members of the House, and all persons in the galleries, to rise and remain standing until the report was completed. He

The Dead are Honored

then said the collect, in the Burial Office, beginning "Almighty God with whom do live the spirits of those who depart hence in the Lord." All joined in saying the Lord's Prayer, after which Mr. Hinton presented the report, which closed with the words "I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so saith the Spirit, for they rest from their labors, but their works do follow them. May light perpetual shine upon them." Then he read the long list of those who had departed into life eternal since the last General Convention, giving merely the dates of their birth, and death, and the numbers of the General Conventions of which each had been a member. It was indeed a solemn moment and all felt that they were in the presence of the eternal as that long list was being read, and the life and death of many a hero of the faith was being commemorated.

Messages From House of Bishops

Messages from the House of Bishops were read announcing the election of Bishops for the missionary districts of Spokane, North Dakota, New Mexico, Cuba, and Porto Rico; also that the House of Bishops had concurred with the House of Deputies, and had appointed members of a Joint Committee to prepare a new amendment to the Constitution providing for the election of the Presiding Bishop. Later, in another message from the House of Bishops, the two Houses agreed in adopting an amendment very similar to the one brought over from the last Convention, except that this provides for the manner in which the duties of the Presiding Bishop shall be prescribed, and, further, that in case of a vacancy in the office between the sessions of the General Convention, the senior Bishop shall be the Presiding Bishop until another is elected by the General Convention.

THE REV. SAMUEL HART, D.D., AND THE REV. GEORGE F. NELSON, D.D.,
Secretary and Assistant Secretary of the House of Bishops

The Rev. Dr. Wrigley of Long Island presented the report of the five million dollar clergy relief fund.

The Rev. Dr. Peabody of Massachusetts presented the report of the committee on Christian education, to which was appended the following resolutions, which were adopted:

Report on Christian Education

"*Whereas*, This Church believes it is indispensable to a high citizenship that certain clearly defined and universally accepted moral and ethical principles be inculcated in the minds of our growing youth; and

"*Whereas*, The security and permanence of this nation rest upon certain fundamental and unvarying moral and ethical principles; therefore be it

"*Resolved*, The House of Bishops concurring, that the General Board of Religious Education be instructed to take up the whole question of moral and ethical education in the public schools and to effect, if possible, through coöperation with other religious bodies a system of instruction commensurate with the needs of our youth, together with such forms and exercises as will conduce to the truest patriotism, the highest sense of personal integrity and purity of life, and that as one means of furthering this object the General Board of Religious Education be instructed to take prompt action to promote the daily reading of a portion of the Holy Scriptures in the public schools."

The Rev. Dr. C. B. Bryan of Southern Virginia presented a majority report from the joint committee on the racial missionary districts, in which the creation of such districts was deemed inadvisable.

The Rev. Dr. I. McK. Pittinger of North Carolina presented a minority report advocating the creation of these districts. The discussion of, and action upon the matter was made the order of the day for Wednesday, at half past 2 o'clock. This minority report was signed by the Bishop of Texas, the Bishop of North Carolina, and the Rev. Dr. Pittinger.

On motion of the Rev. Dr. Manning the House, by a rising vote, adopted a resolution—to send greetings to the National Council of the Congregational churches.

Nominations Confirmed

At half past 2 o'clock the House of Deputies sat in secret session to consider and confirm the elections of the Bishops for the missionary districts. All the elections made by the House of Bishops on Monday were confirmed; the Rev. W. T. Capers for Spokane, the Rev. Fred B. Howden for New Mexico, the Rev. Hugh L. Burleson for North Dakota, the Rev. Milo H. Gates, D.D., for Cuba, and the Rev. C. B. Colmore for Porto Rico and Haiti.

The doors were hardly open after the adjournment of the secret session when the galleries were filled with people who had been standing outside waiting for over an hour.

The committee on the Prayer Book presented a report recommending that the third collect for Good Friday be changed by omitting the words "all Jews, Turks, Infidels and Heretics" and substituting for them "All who know Thee not." This was adopted by the House of Deputies subject to the concurrence of the House of Bishops. It must then come before the next General Convention for final ratification.

In this connection it is of interest to read the following communication which was received by the House of Deputies from the Rev. Dr. Pereira Mendes, president of the Union of Orthodox Jewish Congregations of the United States and Canada:

"Rev. Dr. Alexander Mann,
"Dear Sir:
"I thank you for your note of the 16th and I desire to express our deep appreciation of the unanimous action taken by the House of Deputies in Convention, protesting against the Blood Accusation. And permit me to add that the Change in the Collect is also keenly appreciated.
"With high regard,
"Believe me to be,
"Dear and Reverend Sir,
"Faithfully yours,
"PEREIRA MENDES."

WEDNESDAY, OCTOBER 22nd

Revision of Tables

The first action taken by the House of Deputies after the opening business, was the adoption of the constitutional amendment proposed by the Rev. Dr. Wilmer of Atlanta, by which power is given to the General Convention to revise the Table of Psalms as well as the Table of Lessons without being compelled to wait for the ratification of another Convention.

The House adopted a resolution approving the idea of a half-holiday on one day of each week, and another setting forth the necessity for at least one day of rest in every seven.

Duty to Foreign Born

The report of the joint committee on the duty of the Church to foreign-born peoples and their children, residing in the United States, was taken up for consideration. It had been read several days before. The resolutions appended recommended that the Board of Missions be instructed to make provision to look after these people. In the discussion it was shown that by far the greater part of the immigrants that come to the United States landed in New York, and that the City Mission was doing a splendid work among these people, and consequently it was not necessary to add this duty to the others of the Board of Missions. As a result the resolutions were defeated, and the City Mission of New York will continue the work in that city.

Greetings From Canadians

At this point the business of the House was interrupted to receive representatives from the Church in Canada, the Rt. Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, the Rt. Rev. A. U. De Pencier, Bishop of New Westminster, B. C., Canon Plummer

of Toronto, and Chancellor L. H. Davidson of Montreal. These were introduced to the president of the House of Deputies by Canon Douglas, and welcomed by the president. Bishop Reeve responded to the words of welcome.

The hour for the joint session having arrived, the Canadian visitors were invited to attend the session, taking seats upon the platform.

At half-past 2 o'clock the House of Deputies began the consideration of the report of the joint committee appointed to consider the memorials for and against the establishment of racial missionary districts. This consideration produced what was considered by many of the hearers as the most interesting debate of the Convention. It came directly after the discussion on the negro at the joint session, and this added interest.

Racial Missionary Districts

The debate was opened by the Rev. Dr. Pittinger of North Carolina, who spoke for the signers of the minority report which recommended the granting of the petition to form the desired missionary districts. He stated that six years ago, and again three years ago, he had advocated the measure creating Suffragan Bishops, with the idea that this would be the way to solve the negro question. But three years have now passed, and this has failed. He cited the case of South Carolina, where the Bishop had wanted a negro Suffragan, but the council refused to have one. The only thing to do now, he thought, was to set apart racial missionary districts.

Mr. Bacot of South Carolina showed that it was not the negro that was asking for this, nor even those dioceses in which there were the greatest numbers of negroes, but those where there were not so many. He declared that the negro was in an undeveloped state, and was neither ready nor fit to be entrusted with the highest order of the ministry.

Mr. Buxton of North Carolina took the opposite side, and declared that the measure should be adopted if the Church wanted to keep the negro in its fold. "If you don't want the negro," he said, "then adopt the majority report, and discharge the committee from the further consideration of the matter." His argument was largely based on sentiment.

At this stage of the discussion it was apparent that it would be impossible to give proper consideration to the matter in the time set, and it was extended an hour.

The Rev. Mr. Whitney of Georgia said that though he was a Northern man, he had lived in the South fifteen years, and was in a position to see the negro question from two points of view. He said he agreed with Mr. Buxton in being a friend of the negro and in wanting to do whatever was for the best interest of the negro. But he was fully convinced that this could not be done by giving him separate missionary districts. "Instead of keeping him in the Church by this means you will drive him out, for if you give him the Bishops it will not be long until he will have a separate Church, and we shall then have not only the P. E. Church but the A. P. E. Church." He also thought the negro not developed enough. He saw, too, that if a negro Bishop is put over this work many of the white men now doing the work will give it up. He believes that sufficient provision has been made in creating Suffragan Bishops.

Mr. Wheeler of New York said the negro problem arose from the mistake of the North in disfranchising the leaders of the South, during reconstruction times. The only solution he saw now was to grant the petition of the seventh department, and let them have the missionary district they ask for.

The Rev. Mr. Cook of West Texas thought that the matter ought not to be settled too hastily, but that far more consideration should be given to it. And in order to do this, he offered a resolution that a Joint Commission of five Bishops, five presbyters, and five laymen be appointed, to whom shall be referred the majority and minority reports of the present committee, together with all memorials on the subject, and that this commission be instructed to study the whole matter carefully and report in 1916.

The Rev. Mr. Gamble of Alabama spoke in favor of the measure, and declared that the method now used had failed, and he thought it time to try something else. If it failed the negro would be no worse off than now. If he should take advantage of having Bishops and start an autonomous Church and it should fail, he would be no worse off. Mr. Gamble digressed considerably from the main question in the course of his speech, but in so doing he made a strong plea for the proper education of the negro, in heart, as well as head.

The Rev. Dr. Bryan of Southern Virginia closed the debate, answering the arguments in favor of creating the racial missionary

GROUP PICTURE OF THE BISHOPS, CLERGY,

districts, and summing up the arguments against the measure. After which the amendment offered by Mr. Cook, providing for a Joint Commission, was voted upon, and adopted by a large majority.

And another important measure has been disposed of for the present, but lies open for consideration three years hence. If this Convention does nothing else it has certainly piled up work for the 1916 Convention.

THURSDAY, OCTOBER 23rd

When the House of Deputies was called to order Thursday morning there was quite a perceptible falling off of the numbers in attendance, though this was considerably increased within the first hour of the session. The earlier part was taken up with matters of little interest, though of importance; matters which had to be attended to in order to carry on the work of the Convention, such as reading the minutes, announcing the appointees on joint committees, and similar matters. Several reports from the committees on amendments to the Constitution and to the Canons were received, and those which were of a technical character were adopted; the others were put upon the calendar. About the time these reports were being presented the greater part of the deputies had taken their seats, and were ready to take up the business of the day.

The first matter that required any very serious consideration was the following resolution which was presented by Mr. Gardiner of Maine:

Resolution on Federal Council

"*Whereas*, The Federal Council of Churches of Christ in America exist for the prosecution of work that can be done better in union than in separation; and

"*Whereas*, Representation in the Federal Council is obtained by any religious body on the approval of the purpose and plan of the Council, which is: To manifest the essential oneness of Christian Churches of America, in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship and coöperation among them; and

"*Whereas*, The Federal Council is precluded by its Constitution from drawing up a common creed or form of government or of worship, or in any way limiting the full autonomy of the Christian bodies adhering to it; therefore be it

"*Resolved*, The House of Bishops concurring, that the Protestant Episcopal Church approves the purpose and plan of the Federal Council, and authorizes the Commission of the General Convention on Christian Unity and on Social Service to send to the Federal Council such number of delegates as this Church is entitled to under Section V. of the Constitution of the Federal Council."

This produced a long and animated discussion which was listened to by a crowded gallery. It was exceedingly interesting to note how eagerly the people in the galleries followed the debate, and the manifestations of approval that came from them at any good turn in it. Never has the interest been more manifest than on Thursday.

This particular discussion was opened by Mr. Gardiner, the mover of the resolution, who reminded the House of the regret it had expressed three years ago over the aloofness of the Church; and of the great movement toward Church unity that had been taken at that time, when the Joint Commission to arrange for a world-wide Conference on Faith and Order had been appointed. The Commission has invited other Churches to join in the movement, and they have responded. Now these other Churches ask us to join in with them in putting into effect practical plans, and the question before us now decides what we are going to do about it. Mr. Gardiner then showed exactly what the Federal Council of Churches is and stands for.

The Rev. Dr. Manning, thinking that the question of Federation was too big to be hastily decided by the Church, asked that the whole matter be referred to the Commission on Faith and Order.

Mr. Pepper did not think this a wise thing to do. He feared that it would put the Commission in an embarrassing position, which would hamper them greatly in their work. If the Commission acts upon this matter, whether it decides afirmatively or negatively, it will find itself embarrassed. He wanted to keep before the Commission one thought and duty; that of arranging for and bringing about, the world-wide Conference on Faith and Order. As to the resolution itself, it had come up before the House, and the House must act upon it now, and either accept it or reject it. After having carefully scrutinized the constitution of the Federation he saw no reason why we should not adopt the resolution.

Several clerical deputies showed the possible difficulties that were liable to arise from the adoption of this resolution. Some gave

AND LAITY OF GENERAL

examples of local conditions, where the rector of the Church had been placed in very embarrassing positions by federations. Others thought the Church ought to go into them and direct them in the right way. The question arose as to whether the Federation set forth a creed. It was stated that it did not, but another speaker showed that while it did not profess to do so it practically did do it.

The Rev. Dr. Rogers of Fond du Lac called attention to the difference between this Federation of Churches and the Commission on Faith and Order. The Federation definitely and distinctly ignores all differences in faith, while the Commission recognizes the differences and wants them discussed. He is glad to coöperate as far as possible, but does not think we have the right to bind the Church to any such principles as the proposed resolution stands for.

The Rev. Dr. Crawford, Dean of the Virginia Theological Seminary, thought that what we needed first of all was to understand exactly what our Lord meant when He prayed that all might be one. The Doctor took the Greek text and gave a very enlightening exegesis of the passage. In the midst of Dr. Crawford's speech, 12 o'clock having arrived, the president called the House to prayer, and said the following collect for peace and unity: O God of Peace, who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

Dr. Manning's resolution to refer the whole matter to the Joint Commission on Faith and Order was defeated, and the original resolution was put upon its passage. A vote was called for by dioceses and orders and resulted as follows:

	Aye	Nay	Div.
Clerical	41	25	5
Lay	43	12½	6

The following resolution offered by Mr. Morehouse of Milwaukee was adopted:

"*Resolved*, the House of Bishops concurring, That the Joint Commission on Revision of Table of Lessons be hereafter known as the Joint Commission on Lectionary. That the said Commission be instructed to consider and to report in its discretion to this or a subsequent General Convention a Table showing precedents of feasts when two shall fall upon the same day."

Mr. Morehouse's Resolutions

The following resolution, also introduced by Mr. Morehouse, was referred to the Joint Commission on Revision of Prayer Book, for report to the next General Convention:

"*Resolved*, the House of Bishops concurring, That a Table of Days of commemoration in this Church for which no special Collect, Epistle, and Gospel are provided, to the end that the continued attainment of sainthood in all ages of the Church may be recognized; provided that no person deceased within one hundred years shall be commemorated in such table."

The House adopted a resolution, recommending to the dioceses to designate the First Sunday in Advent, or some other Sunday, as a day for a Corporate Communion of the men, and that on this Sunday an offering be taken and accumulated during three years, and presented at the General Convention as a men's offering for missions. And also that at least one conference of the men be held in each parish and mission each year to consider the affairs of the Church.

Special Day for Men

The following resolutions offered by the Rev. J. P. Freeman of Minnesota were adopted:

"*Whereas*, Our age calls in no uncertain way for a revival of the prohetic ministry, and reëmphasis upon the certain and unchanging words of eternal truth that pertains to salvation; and

"*Whereas*, A new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a Church that witnesses to and seeks to promote faith and order; therefore be it

"*Resolved*, the House of Bishops concurring, That this Church in General Convention assembled registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole

CONVENTION, TAKEN ON THE

purpose and aim shall be the salvation of men through Him whose Name is above every name;

"*Be it further Resolved*, the House of Bishops concurring, That a joint committee consisting of four Bishops, four presbyters, and four laymen, be appointed to arrange a programme, and to carry into effect at the earliest possible moment the above plan."

Board Has Full Authority

The following resolution, offered by the Rev. W. A. R. Goodwin of Western New York, was adopted after quite a discussion, which followed largely upon the lines of the earlier discussion on the Federation of Churches:

"*Resolved*, the House of Bishops concurring, That the Board of Missions is informed that, in the judgment of the General Convention, it has full authority to take such steps as it may deem wise to coöperate with other Christian Boards of Missions, in this country and elsewhere, in the united effort to arouse, organize, and direct, the missionary spirit and activity of Christian people, to the end that the people of this Church may be enabled to discharge their duties to support the missions of the Church at home and abroad, through prayer, work, and giving; provided, that the expense incurred in such coöperative educational efforts shall not be a charge upon the funds raised through apportionment."

After disposing of the matters on the calendar the House of Deputies went into secret session to confirm the election of the Ven. J. Poyntz Tyler to be Bishop of North Dakota.

FRIDAY, OCTOBER 24th

On this, next to the last day of the General Convention of 1913, the galleries of the House of Deputies were filled very shortly after the House was called to order. And, as was shown by a count of heads on a division that was called for during the day, three hundred and sixty-two deputies voted, so that quite three-fourths of those who voted in the election of the president of the House were present. Others were out of the hall temporarily. It will thus be seen that comparatively few have left the Convention.

Canon 30 Remains Unaltered

The committee on Canons usually starts something in the House of Deputies, and Friday morning it reported adversely on a proposition of the Rev. Dr. McKim, to amend Canon 30, by striking off the proviso at the end of Section V., thereby giving to the courts of Review jurisdiction in cases of doctrine, faith and worship. This resolution of Dr. McKim was taken up again later in the day, and defeated by a vote by dioceses and orders as follows:

	Aye	Nay	Div.
Clerical	7¼	55¾	4
Lay	8¼	37¾	3

And the Canon remains unaltered.

A number of technical amendments to the Canons were presented by the committee and adopted by the House. These dealt with verbal inaccuracies, or were needed to make the present Canons conform to the amendments and new Canons that had been adopted by this Convention.

The Rev. Dr. Manning presented a very interesting report on the General Theological Seminary, which showed a gratifying increase in the numbers of graduates in the past three years.

Joint Commission on Prayer Book

One of the most comprehensive reports that was made by any committee of this Convention was presented by the Rev. Dr. Grosvenor of New York, the chairman of the committee on the Prayer Book. Many things had been referred to this committee. Some of these had been disposed of, in one way or another, during the sessions of the House. On Friday, in presenting his report, Dr. Grosvenor enumerated a long list of memorials, petitions and resolutions, that had been referred to his committee, and concluded, by saying, that the committee recommends that these all be referred to the Joint Commission on the revision and enrichment of the Prayer Book, when it is appointed. The House adopted the recommendation, and by one vote disposed of many questions.

Resolution on Child Labor

The following resolution, introduced by the Rev. Dr. Freeman of Minnesota, as a substitute for the resolution of Mr. Wheeler, introduced on Thursday, was adopted:

"WHEREAS, According to the census, there are in the United States about two million children under sixteen years of age, employed in gainful occupation, and many thousands of children working under the protection of certificates in which they are falsely represented as being of the legal age for employment, and,

"WHEREAS, Child slavery and illiteracy are promoted by, and awful, physical, mental, and moral wreckage often result from the

STEPS OF OLD SYNOD HALL, 1913

employment of children under sixteen years of age in factories, mines, stores, and street trade,

"THEREFORE, *Be it Resolved*, The House of Bishops concurring, that this General Convention condemns the employment of children under sixteen years of age in any of the occupations aforesaid, and demands for every child an opportunity for education and recreation. Recognizing, that labor is honorable, we hold, that every child should be educated, according to his natural aptitude, so as to labor truly, to get his own living, and we therefore emphasize the importance of vocational training."

Some little interest was injected into what promised to be a rather dry and uninteresting session, when consideration was begun on a resolution, which had been presented by the Rev. Dr. Rogers of Fond du Lac, several days before. In this resolution Dr. Rogers asked for the appointment of a Joint Commission of the two Houses, to take under consideration the oath taken by Bishops at time of Consecration. This seemed harmless enough, but the most harmless appearing things sometimes arouse the greatest suspicion.

The Consecration Oath

The Rev. Dr. Parks of New York, wanted the Convention to be careful, how it appointed such a committee, lest it finds itself doing the very thing it had decided not to do, that is, striking out the words Protestant Episcopal.

The Rev. Dr. Powell of California, offered an amendment to Dr. Rogers' resolution, by which the matter should be referred to the Joint Commission on the Revision and Enrichment of the Prayer Book.

But Dr. Rogers wanted the Commission, that was to consider this matter, to be unhampered. The former Commission was forbidden by resolution of the House, to consider any thing relating to the change of the name. This refusal of the mover of the resolution to allow it be referred to this Commission, was taken by some of the members of the House, to imply that Dr. Rogers wanted a change made in the name. This brought on a lengthy discussion.

The hour of noon, coming right in the midst, all consideration was stopped, the president said the collect for Missions, and all united in saying the Lord's Prayer. It seemed providential, that the discussions, that might by some chance engender bitterness, have nearly all been under way at 12 o'clock, and have been stopped for prayer.

Shortly after noon the vote was taken on the substitute, which proposed to refer the matter to the Commission on Prayer Book, and it was defeated. The vote was then taken on Dr. Rogers' original resolution, and resulted in being adopted by a very large majority. It being Aye, 231; No, 131.

Mr. Stetson of New York, offered a resolution of thanks to the press of New York, and the whole country, for the full and accurate reports, that had been given of the Convention. This was unanimously adopted.

The following resolution was offered by the Rev. Dr. Ashton of Western New York, and was referred to the Joint Commission on Social Service, for report at the next General Convention:

Woman's Work Recognized

"WHEREAS, The women of this Church, and other Christian bodies, and of no religious affiliation, throughout the land, are exhibiting to a degree, and in a manner unprecedented, a heroic self-sacrificing devotion of the sex to the elevation of the race, and,

"WHEREAS, They represent both bodies-politic and bodies-ecclesiastic, on the side of their most sensitive and most sacred functions of home and family, of education, and moral influence,

"*Be it Resolved*, That this General Convention put itself on record as desiring to foster, to encourage, and as far as possible, to inaugurate reasonable and legitimate means and agencies, whereby the social and religious welfare of the women of this land may be promoted.

"That it commends work of a benevolent and philanthropic character, and especially zealous adherence and devotion to the cause of Christ and Christian Missions at home and broad;

"That it refers with just pride and well deserved congratulations to the united offering of the Woman's Auxiliary and associated organizations of the Protestant Episcopal Church in the United States, as an evidence of the interest, which women are taking everywhere, in the extension of the Kingdom of God, which is Righteous, Peace and Joy in the Holy Ghost;

"That it endorses to these ends every human effort of both men and women, to improve industrial conditions of both sexes in order to realize the fulfilment of the Lord's Prayer—"Our Father who art in Heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth, as it is in heaven; Give us this day our daily bread," and that for his bride which is the Church, Christ has given for her guidance in the bonds of Christian society the admonition to the Lady-Elect of St. John's last Epistle, as the best Motto for each and every member to observe as equal representatives in a social order, which is to follow "not that which is evil, but that which is good; for he that doeth good is of God, but he that doeth evil hath not seen God."

The following telegram, received from the National Council of the Congregational Church, which is meeting in Kansas City, Mo., was read to the House of Deputies by the secretary:

Felicitations From Congregationalists

"The National Council of the Congregational Churches would express their appreciation of the fraternal message of the General Convention of the Protestant Episcopal Church, which greeted us at the hour of our convening. We would signify our hopeful approval of the method of conference which the Episcopal Church has proposed through its commission, and we pray together with you that, laying aside the spirit of controversy, we may see ere long a manifestation of the oneness of His disciples so real and so great that the world shall believe in its Christ."

At half-past 2 o'clock the House went into secret session to consider the message from the House of Bishops announcing the name of the Bishop-elect of Cuba, the Rev. Dr. Gates, who was elected at an earlier session, having declined, another election became necessary. The House of Bishops elected the Rev. William Cabell Brown, D.D., of Southern Brazil, and the House of Deputies confirmed the election.

New Bishop of Cuba

On Thursday the House of Bishops adopted the following Canon on religious communities, which was adopted by the House of Deputies:

Resolved, the House of Deputies concurring, That the following Canons of the Religious Communities be adopted, to follow the Canon for Deaconesses:

Canon on Religious Communities

SECTION I. A religious community of men or of women desiring the religious recognition of the Church, shall submit for approval its rule and constitution to the Bishop of the diocese wherein the Mother-house of the community is situated; and no change in the rule or constitution shall be made without his approval.

SEC. II. In such connection there shall be a distinct recognition of the doctrine, discipline, and worship of this Church as of supreme authority.

SEC. III. No religious community shall establish itself in another diocese without the permission of the Bishop of that diocese.

SEC. IV. The Community may elect a chaplain; but if he be a priest who is not canonically resident in the diocese, he must be licensed by the Bishop. Any priest ministering in a chapel of a religious community shall be responsible to the Bishop of the diocese for his ministration, in the same manner as a parochial clergyman.

SEC. V. In the administration of the sacraments the Book of Common Prayer shall be used, without alteration, save as it may be lawfully permitted by lawful authority.

SEC. VI. It shall be provided in the constitution of the religious community that real estate and endowments belonging to the community shall be held in trust for the community as a body in communion with this Church.

SEC. VII. Members of a religious community who are in holy orders shall be subject to all canonical regulations concerning the clergy.

SEC. VIII. Provisions shall be made in the constitution for the appointment of a Visitor, with the approval of the Bishop of the diocese in which the Mother-house is situated, if the Bishop himself is unwilling to serve in such capacity. It shall be the duty of the Visitor to see that the Constitution and Rules, as approved, are duly observed, and to receive and hear appeals either from the community or from individual members thereof as to transgressions of the rules. No full member of a community shall be dismissed therefrom without appeal to the Visitor, nor shall any be released from his or her obligations thereto without the sanction of the Visitor.

The only question that was raised against its passage was in regards to Section V. The Rev. Dr. Goodwin of Virginia proposed to amend this by omitting the last clause, thereby precluding any alteration on any authority. But the amendment was defeated by a vote of 125 to 175. And the original Canon was adopted, and now becomes a Canon of the General Convention.

By a rising vote a resolution was adopted, thanking the Rev. Dr. Wilkins for the splendid work he has done in connection with the Five-Million Dollar clergy relief fund. As the House had completed all the business that was at that time before it, although the hour for adjournement had not arrived, the House adjourned till Saturday morning.

During the morning session of the House of Deputies, one of the lay deputies from the diocese of Washington asked to have the lay vote of that diocese on the Province Canon changed from negative to affirmative. To the representative of THE LIVING CHURCH this gentleman gave the following statement:

"On the vote by dioceses and orders on Section I. of the proposed Canon on provinces, the lay deputation from Washington voted in the negative, because, as stated by one of them, they feared the proposed Canon would not take care of the missionary departments until the provinces could be organized.

"When the committee on Canons proposed, and there was adopted a provision which provides that the missionary departments, their officials and committees should continue until the provinces were formed, the lay deputation from Washington state that their

objection to the proposed Canon having been removed, they asked permission to have their vote changed to the affirmative.

"The president held that the minutes having been approved with the negative vote therein, this could not be done, but that he would direct the secretary to place in the minutes of this session that the lay deputation from the diocese of Washington withdrew its opposition to the Canon on provinces."

SATURDAY, OCTOBER 25th

There was but little routine business for the House of Deputies on the last day, as everything had been gotten pretty well into shape the day before. Immediately after the reading of the minutes, messages from the House of Bishops were read and acted upon. There were sixteen waiting for consideration. Some dealt with matters of little general interest, being largely of a technical nature, dealing with details of amendments to Canons, and like matters.

There was considerable surprise at the non-concurrence of the House of Bishops on some measures adopted by the House of Deputies, and considerable disappointment in other cases of non-concurrence. For instance, that House did not concur in the resolution suggesting one Sunday in each year for a corporate Communion of the men, when an offering should be taken, and the offerings for the three years accumulated, and presented at the General Convention.

It also failed to concur in the resolution of the House of Deputies in regards the Federal Council of Churches, but sent down a substitute resolution less broad in its wording. The substance of which is that the General Convention records its gratitude to Almighty God for the sympathy that exists between the Churches, that it approves the work being done by the Federal Council, that it is the strong conviction of this Church that unity consists in unity in one body, and that it recommends the Joint Commission on Christian Unity, and the Joint Commission on Social Service, to send representatives to this body when it meets. A motion to concur with the House of Bishops on this substitute was lost by a vote of 113 to 139. A committee of conference was asked for. Later in the session this committee reported that no basis of agreement could be reached between the two Houses. But on the motion of Mr. Gardiner of Maine, the morning vote was reconsidered, and the House of Deputies concurred with the House of Bishops.

The House of Bishops did not concur in the resolution of the House of Deputies, concerning coöperation of the Board of Missions in certain educational matters with other boards of missions.

It did not concur in the action of the House of Deputies in referring to a Joint Commission the whole matter of racial missionary districts, but, instead, it adopted the minority report which amounts to the establishment of such districts. The House of Deputies did not concur in this action, and a committee of conference was asked for on the matter, and later reported, and as a result of the conference the House of Bishops concurred with the House of Deputies, and a Joint Commission has been appointed to consider this matter, and report in 1916. In considering this matter as it first came from the House of Bishops the vote was by dioceses and orders, and resulted as follows:

	Aye	Nay	Div.
Clerical	8¾	5¼	2
Lay	4½	3¼	2

In the matter of appointing a Joint Commission to consider the Bishop's Oath in the Consecration Office, the House of Bishops concurred.

It concurred in the resolution of the House of Deputies appointing a Joint Commission on the Revision and Enrichment of the Prayer Book.

It did not concur in the proposed revision of the third collect for Good Friday, but referred it to the Joint Commission on Revision and Enrichment of the Prayer Book. And the House of Deputies concurred in this action.

A rather disappointing situation was created when a message from the House of Bishops announced that it had failed to concur in the amendment to Article X. of the Constitution, providing for the necessity of a two-thirds majority of the two orders of the House of Deputies to adopt any change in the Prayer Book. The message stated that this action was due to the fact that the message from the House of Deputies conveying its action on this matter had been received too late for proper consideration to be given to it.

Dr. Manning, who had introduced the proposed amendment, asked how this could be possible, as it had been adopted by the House of Deputies on the fourth day. Dr. Niver of Maryland asked for the date on which it had been sent to the House of Bishops. It developed that through some mistake it had been mislaid, and not sent to the House of Bishops until Friday. A committee was appointed to wait upon the House of Bishops and explain the situation; but that House adhered to its original position, sending the following message to the House of Deputies:

"WHEREAS, The House of Bishops has given as much consideration to the amendment to the Constitution proposed by message ——— from the House of Deputies as was possible in the brief time available at the close of its sessions; and,

"WHEREAS, In the short debate that ensued so many questions were raised, for instance, (1) as to the expediency of adopting special legislation to meet a special condition of thought and feeling in the House of Deputies; and (2) as to the need of further security against hasty legislation, in addition to the threefold safeguard already provided, in the requirement of action by two successive conventions, of the concurrent action of the two Houses, and of the vote by orders in the House of Deputies, which (by reason of divided dioceses), would largely increase the majority required; (3) and as to apparent need for the safeguarding the Constitution equally with the Prayer Book; (4) and as to the wisdom of making our Prayer Book and Constitution so rigid as practically to forbid amendment, and so to force large freedom of interpretation; and,

"WHEREAS, These questions are of such great and serious importance as to demand long and careful debate, therefore the House of Bishops feels unable at this time to concur with the House of Deputies in its message."

One of the assistant secretaries made the statement that he alone was to blame for the message failing to reach the House of Bishops on time. By some accident he had misplaced it, but as soon as it was discovered it was hastened over to the House.

In the matter of the child labor resolution, adopted by the House of Deputies, the House of Bishops sent the following message, which was concurred in by the House of Deputies, and thereby adopted by the Convention:

The House of Bishops informs the House of Deputies, that it has concurred with the House of Deputies, in adopting the preambles contained in its message No. 100, with the following resolution in place of that contained in said message:

"*Resolved*, The House of Deputies concurring, that this General Convention of this Church condemns the employment of children in labor beyond that adopted to their age and strength, and at times or in places, which would deprive them opportunity for education suited to their capacity; but it recognizes that labor is honorable, and that every child should be trained according to his natural aptitude so as to qualify him to labor truly for his own living. Therefore, we emphasize the importance of vocational training and commend the careful study of that subject to all social workers."

The two Houses did not concur in the amendment to Canon 40, proposed in the House of Deputies, in regards to letters of transfer of communicants. Clearly there was a misunderstanding by the House of Bishops of the action taken by the House of Deputies.

On motion of Mr. Robert H. Gardiner of Maine, the following telegram was sent by the General Convention:

"To His Eminence William Cardinal O'Connell,
"Roman Catholic Missionary Congress,
"Symphony Hall, Boston, Mass.

"The General Convention of the Protestant Episcopal Church sends greetings, and asks the guidance of God the Holy Ghost in your efforts to spread the Gospel of our Lord Jesus Christ."

Dr. Mann is Thanked

The Rev. Dr. Niver of Maryland, offered a resolution of appreciation of the House of Deputies for the splendid work done by the president of the House, and for his fairness and absolute impartiality in all his rulings and appointments. This was put by the secretary of the House, and adopted by a rising vote, and amid long and loud hand clapping. Dr. Mann gracefully responded, and thanked the House for its consideration and kind treatment of him.

The Rev. Mr. Whitney of Georgia, offered a resolution of thanks to the Church Club of New York, for their hospitality.

The Rev. Dr. Roland Cotton Smith of Washington, offered a resolution of thanks for the excellent work done by Mr. Francis A. Lewis, chairman of the committee on the dispatch of business. This was adopted with as much applause as was the one thanking the president. Mr. Lewis was called to the platform, and made one of the wittiest and most delightful talks that was ever heard on the floor of the House of Deputies. He was continually interrupted by laughter and applause. In taking the stand, he addressed the House as "My fellow Protestants and Catholics." Then he said he felt something like the Governor of one of the states, he thought Wisconsin, who was compelled to call out the troops to quell some disturbance, and when thanked said, "I don't see what all this is about, I simply seen my duty and I done it." He said he was glad the next Convention was going to meet in the little Missouri village, because it bore his name (St. Louis). He was going to start early because there were many things he wanted to do on his way, and it would be rather circuitous. He was going to try to convert the middle west to Protestantism, and that would take a long time. Then he was going to visit Fond du Lac, where he had been wanting to go for a long time, but more especially now, because some time before this Convention, he had received a letter from Fond du Lac, asking him to join in a Novena, and he wants to go to Fond du Lac to discover exactly what a Novena is. And last of all he was going to Milwaukee, where he would receive full and final instructions as to how to run the next General Convention. But he hoped, that by that time Mr. Morehouse's suggestion would not go into effect, because he did not want to be Canonized. Already, he said, he was preparing an amendment to the Constitution, whereby certain members of the House of Deputies be given the right to vote but not to speak. It was the very best take-off of the characteristics of the

House, that any one has ever heard, and it was thoroughly enjoyed by all.

Resolutions of thanks were offered and adopted, to the ladies who served tea, to the secretary of the Convention, to the Bishop of the diocese, the Dean of the Cathedral, the clergy of the city, and the committees on arrangements.

Rev. F. A. Russell of Liberia

The clerical deputy from Liberia, the Rev. F. A. Kawi-Himie Russell, asked permission to address the House. The permission was granted, and his address was one of the astonishments of the Convention. He is a native African of the blackest possible type. But his sentiments, thoughts, method of expression, vocabulary, were perfectly splendid. Many a white man might wish he could do as well. To look at the man, no one would have expected, that he could have made such an address. He said he was only one step from heathenism, as his parents were both heathens. He came to bear greetings from his people, and to thank the Church in America, for what it had done for them. He came to tell them, that all that had been done was appreciated. He declared that the one thing most needed now in Liberia, was industrial schools, and in a most logical way showed that it was useless to train the people of Liberia mentally, and not teach them how to use their hands, because they would be bound to return to their old way of living, if you did. He said he could not stand and plead as did one of the Bishops, that he was asking help for "your own people." "Look at me," he said, "I am a black man. I am not one of your people, but I come with a stronger plea. I come as one whom you have taken out of heathenism, and brought to the Cross of the Lord Jesus Christ." It was a splendid example of the success of the work being done by Bishop Ferguson.

The hour of 12 o'clock having arrived, the House was called to prayer for Missions.

Word had already been sent to the House of Bishops, that the House of Deputies had completed all the business that was before it. And the time was spent waiting to hear a similar message from the other House. It was pouring rain, as it had been doing since long before daylight, and the Deputies could not go outside. A short recess was taken for lunch, and the Deputies returned to wait. A message was received saying the House of Bishops had completed its work, but an unofficial message had also been received stating that the House of Bishops intended to elect some one to be Bishop of Spokane in the place of Mr. Capers, who had declined to accept the election.

The Closing Service

While thus waiting, the House of Bishops, thinking the House of Deputies had adjourned, had gone into the Cathedral for the closing service of the Convention. The deputies arrived during the singing of the hymn before the reading of the Pastoral Letter. A short service had been held. The Bishop of Tennessee read the Pastoral, which is the first that has been prepared since the Convention in Boston, in 1904. After the reading of the letter the Gloria in Excelsis was sung, the Presiding Bishop pronounced the Benediction, the Bishops went in procession down the middle aisle of the Cathedral, and up the south aisle into the old Synod Hall, the choir and Cathedral clergy following, singing, "Go Forward Christian Soldier," and the General Convention of 1913 was closed. Only fifty-five Bishops were in the procession.

As to what it means, and the significance of the legislation, it is not the duty nor in the province of the writer to say. Every man who attended, may have his own idea of its meaning and significance, and every one who has read this report, has some meaning, but though there was but little positive legislating done this Convention has certainly cleared the air. And the sting has been taken out of many things that were said or thought before it met.

A full summary of what was accomplished will appear in next week's issue of THE LIVING CHURCH.

THE HOUSE OF BISHOPS

The news from the House of Bishops must of necessity always deal with conclusions arrived at, and have nothing to say about the discussions which lead to these conclusions, which would probably be most helpful to the public; and this because the sessions are held behind closed doors. While the secretary of the House of Bishops very gladly tells the results of the deliberations, he cannot tell any more.

MONDAY, OCTOBER 20th

The House of Bishops spent the entire morning in the election of Bishops for the vacant missionary districts. As they had not elected a Bishop for Porto Rico when the lunch time came a session was held after the joint session and this election was made.

This House concurred with the House of Deputies in setting Saturday, the 25th, as the day of adjournment. As there is still a great deal of work to be done by the House of Bishops, night sessions are to be held, beginning with Tuesday.

TUESDAY, OCTOBER 21st

Almost the entire day was consumed by the House of Bishops in considering matters pertaining to the Suffragan Bishops. The first

Rights of Suffragan Bishops

proposal was to give votes, as well as seats, in the House of Bishops to the Suffragan Bishops, but this was defeated. The second was to make the Suffragan Bishop the ecclesiastical authority in the diocese in case of the continued absence or disability of the Diocesan. This was carried over to the next Convention. The third was the consideration of the constitutional amendment adopted by the last Convention, which requires the consent of the majority of all the Bishops and Standing Committees, before a Suffragan Bishop can be elected. Curiously enough although this was passed by the last Convention it has, in this, been defeated in both houses.

The Good Friday Resolution

Considering the resolution passed by the House of Deputies, proposing to set apart five minutes for silence on Good Friday, the House of Bishops adopted the following substitute resolution along the same lines. And this was afterwards concurred in by the House of Deputies and is therefore final action on it:

"*Resolved*, That we recognize with sympathy the inability of many Christian people to share in the age-long custom of setting apart Good Friday as a day of public and private devotion, in commemoration of the sacrifice of our Lord. In view of this fact we call upon them at noon on that day to unite in, at least, a few minutes of special personal contemplation of Christ Crucified."

Owing to the fact that the House of Bishops had been greatly delayed in its work, a night session was held on Tuesday night.

WEDNESDAY, OCTOBER 22nd

Important Matters Decided

The greater part of Wednesday and Thursday was devoted to the consideration of clergy pensions, and the Canon on provinces, both of which were finally adopted, as they had been by the House of Deputies. Some time was also given to the question of the Communion cup and Intinction, but no conclusion was reached.

The House of Bishops adopted a Canon on religious communities which must be acted upon by the House of Deputies. It also concurred with the House of Deputies in the new amendment to the Constitution providing for the election of the Presiding Bishop. This will have to be considered again, and passed upon by the next General Convention before it is adopted.

This House concurred with the House of Deputies in appointing a Joint Commission to look into the whole matter of the business methods of the Church, and report in 1916.

It concurred with the House of Deputies in appointing a Joint Committee on press and publicity, and gave leave for it to sit during the recess between Conventions. It also concurred in the resolutions of the House of Deputies concerning half holidays and the necessity for one day of rest in every seven.

The Rev. Hugh L. Burleson having declined his election to be Bishop of North Dakota, the House of Bishops elected the Ven. John Poyntz Tyler to be Bishop of North Dakota. And this election was confirmed by the House of Deputies, sitting in secret session, Thursday afternoon.

The following letter has been received by Bishop Tuttle from the Rev. Dr. Milo H. Gates, vicar of the Chapel of the Intercession, declining his election as Bishop of Cuba:

"New York, October 23, 1913.

"To the Presiding Bishop:

"Rt. Rev. Father:

"My appreciation of the unexpected action of the Convention in electing me to succeed Bishop Knight is the profounder because you seemed to have thought that I could in some measure carry on the wonderful work which he has built up in Cuba. I think that everywhere those who are familiar with the character of the Spanish peoples are the most impressed by the real grandeur of what, under God he has accomplished there. It is felt that his accomplishments in Cuba deserve to rank with any of the victories of missionary progress.

"To have been privileged to share in such a cause would be to me the greatest joy. Since learning your will I have given every consideration in every way, one so called by so plain a voice from God could give, to learn my duty.

"I have been aware that in the interests of the work, an answer should be given at once.

"I feel that the decision which I have made would have been the same had I considered for weeks instead of for days.

"My clear duty seems to be to remain at my present post.

"Faithfully yours,

"MILO HUDSON GATES."

FRIDAY, OCTOBER 24th

At the morning session the House of Bishops took up the question of a racial episcopate, and adopted the minority report of the committee, which report favored the adoption of racial Bishops in contradistinction from the majority report, which was against such a proposition. The House of Deputies adopted neither report but voted, after long debate to refer the whole matter to a commission to report to the next General Convention. A message notifying the Bishops of the action of the House of Deputies arrived while the

(*Continued on page 25.*)

NOTES OF THE CONVENTION

THE Bishop of Nebraska quietly kept the fourteenth anniversary of his consecration on St. Luke's Day, his delegation joining him at the early celebration at the Church of the Transfiguration and being his guests at breakfast afterward. Bishop Williams is one of the sanest and most sensible of the western Bishops. One hopes that his diocese appreciates him as it ought to.

BISHOP ROBINSON, as well as Bishop Strange, has spent the entire time of the session confined to his bed in St. Luke's Hospital. Both these Bishops are seriously ill, and their necessary absence from the sessions is greatly deplored.

THE REPORTERS are carefully classifying us. One is "leader of the extremists"; and he chances to be one who makes "team work" and the bringing of men together in such wise as to coördinate their views, a sort of hobby. But after all, if *A* holds to one line of action, and *B* holds to its opposite, why is *A* "extreme" and *B* something else?

It seems to me, though, that I would rather be an "extremist" than a wabbler. But there are all sorts of tastes.

THAT BISHOPS should be seen but not heard continues to be the tradition of this conservative House. The resolution to open their doors to the public almost prevailed, however, this time. But, seriously, I should deprecate it. The really valuable educative work can be accomplished by the debates in the Lower House, and it is a relief to know that each piece of projected legislation will be re-examined quietly in a House that resists the temptation to play to the galleries. Let the doors of the House of Bishops stay closed, say I.

IN DISCUSSION of the question of our relations to the Federal Council of Churches, a deputy informed the House that it was himself who had moved in their convention that the word "Protestant" be dropped from their title. "Good! Good!" had been the response from all parts of the house, and the narrow-guage title was dropped without debate. But that was in the Federation of Churches. How would such a motion be greeted in our House of Deputies to-day? Perhaps it is well that we are committed to membership in the Federal Council; we may thus grow more Catholic.

WAS THE House of Deputies ever able to make itself heard or conduct its debates, without the frequent shout of "Louder?" Perhaps there was less of this kind of trouble in the Music Hall or Opera House in Chicago, than in any other place. Emmanuel Church, Boston, was not a hard place to speak in. The Synod Hall where the House of Deputies now sits, is not bad. With two conditions observed, any one of average vocal power could he heard, viz., that speakers should be elevated several feet above the floor, and that all conversation and noise in the House and galleries should cease.

OF COURSE Judge Packard presided when the House made itself into a Committee of the Whole and ordered itself to discuss, and to report to itself. The Committee of the Whole, like a boy at play, was having such a good time he didn't want to come in when the bell rang. "But you *must*," sternly spoke the chairman, adding with a grim smile: "If you don't rise and report to the House I will rise myself and report without you!" The committee rose, dissolved, resolved itself into the House, and reported, according to the rubrics of parliamentary ritual. And no one was the worse for its ritualism.

THE SENSATION of the session, that is, the Episcopal sensation, occurred the other day at the joint session. The Bishops had been having some night sessions and some banquets, and were behind in their work, and naturally felt tired, and asked that they might have leave to retire from the meeting to go on with work in their own House. At which the deputies promptly and loudly voted "NO! The poor Bishops looked so tired and sad that a motion was carried to reconsider, whereupon they were told more emphatically than before that they could not go. Some of them joined wearily in the audible smile that followed.

THAT WAS a rather curious scene when, at the last of the Joint sessions, after the Canadian delegation had been formally received, the Bishops, through the Bishop of Southern Ohio as their chairman, asked leave to withdraw and resume the sessions of their House, and by a large vote, reconsidered and reaffirmed, the Convention declined to give its permission. The Bishop of Montana protested from the "episcopal bench" against granting the permission, and Dr. Whitaker of Tennessee aptly stated that if permission were granted he would at once move that the joint session be dissolved. The Bishops stayed.

IT WOULD be interesting to determine, "the House of Bishops concurring," how many words, "just one word," means. Doubtless the phrase has been current as long as conventions have been in use. Perhaps by referring it to a joint committee and discussing it at two conventions, some approximate estimate or limit might be reached. As now in use, it may mean a single brief statement or a speech of half an hour. When a speaker begins with "just one word," the House generally takes warning that a speech is coming. A man doesn't need to protest in advance if he intends to say "one word"; he says it and sits down.

IN THE DEBATE upon the question of a "racial episcopate," a speaker declared that it had been emphatically negatived by the Convention in Boston in 1904. A Southern deputy promptly responded that it was not the first time that Boston had been mistaken on the Negro question!

The speeches on the proposition to give the negroes colored Bishops have been very interesting, especially those of the Southern deputies. More than one eloquent tribute to the faithfulness of the slaves to the families of their old masters, during the war, was offered in the course of the debate. The most thrilling speech of the entire session was perhaps that of Mr. Buxton of North Carolina, on behalf of the colored people. It is a pity that the South is unable to come to agreement on this important question, in which its divided counsels make it very difficult for the rest of us to determine our duty in the matter.

AS SHOWING the variety that comes into the lives of some of the deputies during their service at the Convention, we may state that one member has twice been placed under arrest during the sessions. Thus stated, visions of possible dangers to pocketbooks, not to say to hats, loom easily before one. Yet like many truths, this needs further amplification before it is really intelligible. Mr. Treadway, lay deputy from Western Massachusetts, is the culprit. Mr. Treadway is trying to serve the nation as a member of Congress, and the Church as a deputy to General Convention, at one and the same time, and even with his versatility he does not find it easy. The two bodies are not often in session at the same time; possibly they never have been before, since October was fixed for the sessions of General Convention more than a century ago. Twice, under "call of the house" in Congress, he has been notified by telegraph that he was under arrest for absence from that august body and has been forced to return hastily to Washington, to make his peace with Uncle Sam. This done, he has smilingly returned to resume his seat in the Convention hall in New York. All of which shows that men who desire to do their full duty toward Church and nation may easily find it difficult to reconcile the sometimes conflicting claims of both.

"SCARECROWS! I use the term with great respect," said the deputy from Iowa. He did not mean, we assume, respect for the "scarecrows," but for the well-meaning and short-sighted speakers who were setting up scarecrows to frighten away votes from the measure under debate in the House.

The field of legislation in the Church is always bristling with scarecrows. They wave their arms, and brandish their wooden swords, and flutter their ragged garments in the wind, to create the semblance of danger, whenever progressive legislation threatens the Church. The forward march of the American Church is paved with scarecrows which have been cast down and trodden under foot by men who have had the courage of their faith.

There have been High Church scarecrows and Low Church scarecrows, and Broad Church scarecrows. Bishop Seabury pictured the blackest kind of bogie in the path of lay participation in the legislation of the Church. For three years or more, all over the ecclesiastical campus, the dear Low Church brethren have been creating monstrous apparitions of the ruin that must befall "our beloved Church" if she has her Protestant appendix

removed. Yes, the scarecrow has stalked across the scene in this Convention as in others; but slowly we are all learning that he is only the creation of spiritual indignation.

AMONG the most delightful of the subsidiary events have been the reunions of alumni and friends of various colleges and of the seminaries. So many of these have cordially invited your correspondent to make himself one of their respective number that he feels himself the proud step-son of at least each of the Church colleges, and perhaps of the seminaries as well. Perhaps the Sewanee banquet was the most elaborate of these reunions. Held at Delmonico's, it seemed as though not only a goodly part of the General Convention, but of New York as well, was gathered to do honor to the good old University on the mountain. "Of the South" is rapidly becoming an anachronism in its name. Bishop Knight, the new Vice Chancellor, was presented, and Dr. Hall, the retiring incumbent of that position, was among the most honored of the guests. There were a number of post-prandial speakers, among whom Mr. George Wharton Pepper gave one of those absolutely perfect speeches which are peculiar to himself alone. The Kenyon men had a reunion and luncheon at a Broadway restaurant and showed that their enthusiasm for *alma mater* was at fever heat. Bishop Leonard was the happiest of toastmasters. Of the excursion to St. Stephen's the tale is told in another column, as also the story of the fine alumni meeting of the General Theological Seminary. The Nashotah dinner, at the City Club, developed the really remarkable number of her alumni who were in the city and their enthusiasm for her. The Harvard graduates in the Convention enjoyed a luncheon and were proud to discover how large a factor they were in her membership. And so the story goes. Probably so large a number of Churchmen from a distance never before has been brought together in this country as here and now in New York, and the various groups are making the most of their opportunity.

L. C.

STANDING COMMITTEE IN CHARGE

THE Bishop of East Carolina, has written to the Standing Committee of that diocese, "By the advice of my physician, I hereby turn over to the Standing Committee, according to the general Canons of the Church, the Ecclesiastical Authority of the diocese until I shall see fit to resume it again."

While Bishop Strange's condition has improved, it would not be at all wise for him to undertake the labor and responsibilities of his work.

NOT A GRAPE JUICE CHURCH

THE national convention of the Woman's Christian Temperance Union passed a resolution, asking the General Convention of the Protestant Episcopal Church to use unfermented grape juice instead of wine in the Holy Communion.

The Rev. Dr. Mann, when asked about the action threw up his hands and said:

"Oh, dear me, why did the good ladies waste all that energy? It is too late now. In the first place to put in any new business would require a two-thirds vote. I am perfectly sure that two-thirds of this House will not vote to take up that question. In the second place, that is a change in the Prayer Book, and you can't get two-thirds of the members to vote for that change."

The Rev. Dr. Anstice, the secretary of the House of Deputies, was asked if such a communication had been received. He said, "no," and added, "This is not a grape juice Church."

A CORRECTION

ON the second day of the General Convention, when many memorials, petitions and resolutions, on various subjects, were being introduced, THE LIVING CHURCH reported one of these as having come from the diocese of Western New York. It appears that the clerical deputy who introduced the resolution wants the credit for it, and has made the following statement, which, at his request, is printed:

"Dr. Ashton of Western New York offered a resolution, calling for a Joint Commission, to take into consideration the whole subject of marriage and divorce, with special reference to enactment of laws by the Congress of the United States, regulating and unifying laws relating to marriage and divorce in all the states. Also referring to it the question of the effect of the *Ne Temere* Decree of the Church of Rome in cases of mixed marriages. To report at next General Convention. This resolution was adopted ,and the Commission has been created."

We are only too glad to give to the venerable deputy all the honor of having introduced the resolution, and are sorry that for the time being he was deprived of it.

THE LAST JOINT SESSION

(*Continued from page* 12.)

lost that might have been held. Now there is a new opportunity, which awaits the proper means and equipment, to be taken advantage of.

Archdeacon Russell of Lawrenceville, Va., told of the wonderful work that was being done by St. Paul's School, and of the great change it had made, not only in the negroes of the immediate community but of the whole of Brunswick county. It was an account which made every one feel that the work among the negroes was well worth while, and that the results amply justified in every way all expenditures of time, labor, and money, that had been made in the past, or might be made in the future.

Effects of St. Paul's School

The Rev. A. B. Hunter gave a brief report of the work being done in St. Augustine Normal School and Collegiate Institute in Raleigh, N. C., telling of many leaders among the negroes that had come from that institution.

The next speaker was the one negro Bishop that is connected with the American Church. He was introduced by Mr. Morehouse as the senior Missionary Bishop of the Church, the Rt. Rev. Samuel D. Ferguson, D.D., Bishop of Liberia. His subject was "The Church's Work in West Africa," and his account made the greatest impression that was made by any missionary speaker of the whole Convention. He told of the wonderful power of the Gospel among the black people, and of the manner in which the work was being administered. Pointing to a native African (whom he had brought with him as a deputy from the missionary dictrict of Liberia), the Bishop said, "There you see a specimen of the fruits of the work being done." He told of the economical way in which the work was being done, and of the great work that could be accomplished with a little assistance. He plead especially for money to carry on his school work.

Our Only Negro Bishop

After the regular speakers had finished, the chairman asked Bishop Reeve to tell of the work in the McKenzie River district, where he had been Bishop before being transferred to his present field. The Bishop responded to the invitation by giving a brief, but exceedingly interesting, account of that interesting section of America.

Bishop Reeve Talks

This last of the joint sessions emphasized the fact that there are wonderful opportunities on all sides awaiting the Church, and that now is the time for the Church to take advantage of these opportunities. But in order to do this there must be both money and workers.

THE GENERAL CONVENTION

(*Continued from page* 23.)

Bishops were considering the subject, but it was not read. The whole matter will not have to come back to the House of Deputies; but it is possible that the House of Bishops, after they get the message of the House of Deputies, may make their action coincide with that of the lower House.

A resolution was adopted by this House, and concurred in by the House of Deputies, commending the proposal to erect a memorial at Jamestown, and requesting all Church people to contribute to it.

The House of Bishops concurred with the House of Deputies in authorizing a new Table of the Psalter. It also concurred with the House of Deputies in appointing a deputation to attend the next General Synod of the Church in Canada, as representatives of this Church.

JOHN H. BROWN.

IF THE Church's discipline were less plain it might be possible to understand why so many Church people disregard it. But it stands in the Prayer Book, as plain as the nose on a man's face, that all the Fridays of the year, except when Christmas Day falls thereon, are days of fasting or abstinence. Manifestly, Friday is the weekly memorial of our dear Lord's Passion and Death. That is the discipline and method of the Church. We lose immeasurably by ignoring it and disloyalty to our discipline is a most serious thing. Yet we have heard of card parties, pink teas, dinner parties, social functions, and feasts, given not only by Church people, but even by Church organizations as parish efforts on Friday. Of course we would be the last to suggest that these things go on in open and deliberate defiance of the Church's rule. The rule may be buried beneath custom and negligence. But the rule remains and as long as it remains it should be loyally observed. Once it is loyally and devoutly kept its attendant benefits in deepening the tone and temper of the spiritual life will effectively challenge any suggestion that it should be abolished.—*Montreal Churchman.*

A THREEFOLD EDUCATION

(*Continued from page* 14.)

teacher, who has faith in the spirit of man as it reaches out to appropriate and to imitate the spirit of God.

"And again, we want a teaching laity, men and women, who shall take care, that they cause to be learned somewhat of the truth of God in human life, who shall take care that the function of the parish and the function of the diocese and the function of the Church at large, shall not lack in teaching power, in educational standard, in the efficiency of training and of nurture; men and women, who believe just as heartily in the possibility and fruitfulness of teaching character, as they believe in the possibility and usefulness of teaching mathematics or literature; men and women, who will voluntarily, and gladly, and richly support to teaching agencies of the Church, both with their counsel and with their money; who will be as royal and munificent toward the ventures of the Church in education as they are and have been toward the ventures of the State in the same line.

"Yes, we want believers in Christian education, and we want them to come forward and make it possible for the Church to establish a system of education, which will command not the occasional attention, but the constant and universal confidence of the people of God And, secondly, we want to apply the educational method of the Master. In other words, as we look for the coming of the Kingdom of God, and as we desire its growth and increase, we must apply our hopes and put our desires to work where He applied his hope and his longing, namely, in developing the Christian efficiency of plastic character.

"What is plastic in this great sea of life? Is it not the child? What is possible of molding? Is it not the youth in life? Ah, there are the possibilities, born into the world each day, every little child who enters this sphere of human life, potential for the Kingdom of God. It is the parable of the mustard seed turned into the form of human existence, incarnated in our daily experience, and the biggest thing—the biggest thing that you can do for the Kingdom of God, is to set that kingdom at the center of the development of a little child's life. There is a leverage, which the world cannot but feel. There is the key of power, which is a mightier key than any other.

"When our Lord saw a little child in His way He paused. He paused because the Kingdom of God stood there before Him, enshrined in the potentialities of that child's life. Let the Church put her money and her thought and her attention into seizing hold of the life of the little child, and, mark you, the men and women of to-morrow will provide for the Kingdom of God in such fashion as you and I were never taught to do, and therefore have never been able to accomplish.

"And lastly, and this is worth all the rest, and it is the word which I would might sink into your hearts and burn in your lives until it should illumine a circle of life around each one of you—appropriate the privilege of the teacher, to stand and see the joy, the richness, yea, the sacrifice, but withal in gladness, of the great Teacher of life. Oh, men and women, there is no joy in all the world like the joy of the teacher, whether it be of child or man. There is nothing for which a man will give himself with so much of fruitfulness in all the world, as for the power to teach children of men —a happiness beyond compare, a happiness undreamed of by those, who have never entered into the Master's spirit of teaching. Those men, those women, who follow the Teacher of men, oh how vital they are with the message of God! Oh, how they radiate from themselves those wireless messages and waves of power.

"Do we lack for sacrifice? No. Do we know where to place sacrifice? Yea, we shall know, in ever richer measure, as we watch how the man of God, son of man and son of God, gave Himself as a Teacher for men, and suffered as a Teacher of men.

"And we, who teach in His name, we, who enter into the life of the child, you and I, who have given to us the power to mold this plastic soul of youth, ah, we have been given the greatest privilege of all life! We are sharing God's revealing work. We are standing beside the great Teacher, learning ourselves of Him, and passing on His message of love and hope to the world. I challenge the Church this night to raise up a teaching order for the new hour which has struck. I challenge you, men and women, to see to it, that no one of you leaves this place without a resolution, that you will, to the extent of your ability, cause something to be learned in the name of God and for His Church. I challenge those of you, who have life to give, those of you, who have energy to spend, those of you, who would throw yourselves into the work of the Kingdom of God, for efficiency and for the new hour, to enter into the ranks of the Church's teaching force.

The third and last speaker was Bishop Brent of the Philippines, who told about "Some Possibilities in an Educational Programme for the Church." He said:

"It is quite obvious that something is wrong with the current methods of education. We are not yet sure how to proceed so as to mend matters effectively. But we have reached at least this conclusion, and I think all thoughtful men agree, that there has been a lack of proportion in the methods of education during the last century. It is illuminating and instructive, to see how carefully the Scripture notes the development of Christ. He 'increased in wisdom and in stature and in favor with God and man.' That is as complete a description of education as one could wish. Now truth consists in proportion quite as much as in substance. Indeed, one might modify that statement and say that proportion is part of the substance of truth. And when you get things, as they are today, so that the intelligence—to use the phraseology of a modern philosopher—so that the intelligence or lower consciousness is given almost exclusive attention, it means, that the whole economy of the personality becomes unbalanced. As one of the many symptoms, declaring that things are wrong and out of proportion, I have only to quote the philosopher Bericksen, who says that intelligence enables man merely to perceive form and to organize matter, but that there are other faculties, which he sums up in the single word 'intuition,' and which I would prefer to call the higher consciousness, which finds its activity in faith, which need just as much attention —an attention, which hitherto has not been given these faculties, as does the intelligence. In other words, let education proceed along the lines upon which it has been run, certainly in this Western world, and it takes you straight into the morass of materialism. It makes no difference, how refined that materialism is, materialism is nevertheless materialism, and it is even more deadly in its refined than in its gross form.

"We have but to point to the public school system of the United States to find at least a degree of moral failure, which should not be found in that which pretends to be a preparation for citizenship. And this is to be noted in connection with higher institutions of learning, where the one thought is merely to impart knowledge, or to give character so far as character may be given in a classroom, where outside of the classroom there is no attention given either to the manners or the morals of students. I say there is this to be found, that there is a degree—and I speak from intimate knowledge—there is a degree of moral chaos that threatens the life of our country in a way that should make us bend to the task of eradicating the evil which causes such a situation. You will find in the attempt that is being made almost at this very hour by a group of educationalists, prominent men, to promote in schools, what they are pleased to call 'sex hygiene,' an indication of the fact that these men, who stand for the secularization of education, recognize, that there has been, and that there is in our public schools and in our higher institutions of learning, moral failure in a degree beyond what should be expected. Personally, I would say, that the Christian Church should be most cautious in allowing any Christian children to be taught by however clever men scientifically, the subject of sex hygiene. Get your parents together and teach your parents, and then let the pure lips of the mother, and the noble mind of the father deal with the children in the home.

"This leads me to my first definite affirmation. The first thing to proclaim is that religious teaching in schools is the normal thing, and the fact that the State has been forced by a divided Church to exclude such teaching, lays the burden of the responsibility for the existing moral chaos not upon the State, but upon you and me. Just as soon as Christian men near and far believe in the possibility of a united Christendom, Christ will find His opportunity and bind us all together in one, and when that happens, then we shall have no longer this disproportion of time given to the training of the intelligence, with a complete, or almost a complete, neglect of the training of the higher faculties.

"I am thankful that in this country we have a number of Church schools—I am not thinking now of the boarding element, but I am simply thinking of the fact of the Church school—Church schools represent the normal method of education, and am I not right in saying that many of you who are just as loyal to the spirit of democracy as I am, are sending your children to Church schools because you are afraid for the morals of your children? You are sending them to the Church schools because you know that there is religion in those schools, whereas the public schools, however finely they may develop the intellect, neglect the higher side of the child's life. I would like to see an increase of our Church schools—an increase of our Church schools for people of modest means—not any more thousand-dollar schools, no; but schools that will enable people living at a modest salary to send their boys and their girls to them. "Oh, you are an idealist," I hear somebody say. I hear the headmaster or the principal of some boys' or girls' school say, "That's all very well for a theorist." Happily, I am somewhat of a practical man and I know whereof I speak. I began my life as a schoolmaster, and now it is my privilege to have many schools under my direction.

"There are various ways in which this Church can provide in the present emergency proper training places for the children of the Church who have but modest means wherewith to pay for their education. Take the question of endowment. If those Churchmen who have large means and are anxious to benefit the country, the nation, with their wealth, were to give less by fifty per cent. to secular education and to secular institutions than they do, and give that fifty per cent. thus saved to the endowment of secondary schools for boys and girls, we would be, I won't say adequately supplied, but at any rate we would not have the dearth that there is at this present time.

"Again, is it beyond possibility to reduce the scale of living

in some of our Church schools? Now there are two things where it seems to me something might be done, and I know that you will think me radical, some of you at least, in suggesting these things. Why is it wholly out of the question to do away with some of the service, of the paid service of the school, and let the children do that measure of work which in itself would be a liberal education? Wages are high, and by that very fact I know that time and again schools have raised their fees.

"Also, in the question of teachers' salaries. Now I stand for a living wage, but are there not sufficient men and women in this Church with ability and with devotion to make it possible to get an efficient staff at a minimum rather than at a maximum price? If we were to promote the idea of Christian teaching as a great religious vocation, I believe that within ten or fifteen years we would have an enlarged group of men and women equipped to do the work at a living wage, but not exacting salaries that are, at any rate, not necessary.

"Now I come to another point. I am trying to be practical, and I am speaking of these things on purpose to raise discussion. I don't expect everybody to agree with me, and in connection with this last point, the possibility of reducing fees in some of the expensive schools, it couldn't be done without the aid of the constituency from which those schools draw the children, but I venture to say that there couldn't be a healthier thing for a boy or a girl coming from the lap of luxury than to do what is done in lots of our schools. Go up to Mr. Moody's school in Northfield and there you will see it—doing their own work, and, as I say, getting a liberal education by that very fact.

"My third point is this: When we look over history, when we look at certain branches of the Church to-day, we find that much and valuable educational work of a religious character has been done, and is being done, by religious communities. There will come shortly, as I trust, into our General Convention, a Canon relative to religious communities in this Church, a Canon which I have studied as one who has lived in a religious community and who gained some of his best education in that community. The value of the Canon is this, that it recognizes religious communities as an integral part of the Church's life. We have them. They are there as voluntary societies, but by bringing them into canonical connection with the Church we give them a standing that I am sure will tend to develop those communities in a wholesome way and will put them in touch with the great agencies of the Church's life.

"Dwelling on this for just one moment. There are in Christian society numbers of men and women whose vocation is celibacy, a vocation that comes of God; but let the celibate live a detached life, without the shelter of the family or of some close society, and his tendency is to become eccentric, so that religious communities are built on a perfectly intelligible and reasonable basis. Then in order that these societies may not develop as groups of eccentrics, let the Church come in and gather them under her wing and give them her approval and her blessing and send them out to do her work. There are to-day in the mission field phases, whole departments of work, that can be done best by religious communities, and there are to-day phases of educational work that can be done with the greatest effectiveness by religious communities. So that there is a close connection between this matter of religious communities and the whole question of religious education.

"Once again: There is a movement going on in the student body to-day which this Church of ours has not given a fair attention to. I mean the great student Christian movement, which numbers tens of thousands of students, students who are in great institutions of learning all over the world—and what gave rise to these groups of students, banded together as Christians? Why, it was the revolt against the secularized education of the schools and colleges in which they were being trained, so they banded together and they are giving out their life as a means of promoting Christianity, but very largely in self-defence. Only a few months ago at a student conference in Northfield, a Rhodes scholar told me he wished he had been in the student Christian movement earlier in his career.

"I ask you as representatives of this Church, what are you doing to promote and aid this movement? It is a vital movement, and I wish that the General Convention could in some way pledge itself to its support.

"I am going to pass over many obvious things in order to close with the most obvious of all. We are quite ready to belabor conditions and say, "Oh, yes, our children are in great danger because of all these barriers to perfectly normal education," and forget that the greatest school of religion and character is always under our control—I mean the home. I am speaking to parents. Mothers, what are you doing to bring into the ministry of the Church your sons? Are you, when they are still little, unconscious babes in your arms, whispering a vocation into their ears? Are you presenting them before the Lord? Are you, as time goes on, teaching them to whom to pray and how to pray? Not in some little rhyme like "Now I lay me down to sleep," but in real words, representing the deepest emotions of the heart? Have you the habit of hearing your children say their prayers, or are you saying your prayers with your children, side by side with them?

"Fathers, you who know the temptations of modern life, what are you doing to help your sons meet the temptations that are about to face them? What words are you saying to them to give them that purity which will make them strong with the strength of ten? It is the home, it is the home that is the hope of the nation, but it must be a Christian home. Whatever else is done must be an adjunct to what is done in the home. There is no substitute for the Christian home. It is the ultimate source of all the creative forces in human society. If a child goes out into the world with the best that the Christian home can give, he has an equipment not to be had elsewhere. The child goes out into the world of men wearing on his brow the glory of the home or its shame. There are no lips that can teach the things of God with the power of the parent's lips, and if to-day I am able to do aught in the Church of God as one of her chosen ministers, it is because I had a mother who gave me my vocation and to whom I owe all that I am. Ah, there is no safer place, no more sacred place on earth than a mother's arms, and for aught I know, no safer place in heaven."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PRAYER BOOK POSSIBILITIES

To the Editor of The Living Church:

COULD not most of the suggestions made to the supposed committee on Prayer Book revision by Mr. Frank M. Baum be met without the alteration of one word in the text of the Book? He need only recite the choir office publicly in his church at an advertised hour in the afternoon to be free to have a single Psalm, and any lessons he desires, at his evening sermon. Assuming that he is a priest, he has probably felt the clash of interests between the clergy and the people in the use of Evensong. The clergy desire to read the Bible consecutively day by day. The people want to hear edifying Psalms and lessons Sunday by Sunday. The Church, by continuous recitation of the Psalter, joins in the acts of worship which the Sacred Humanity of our Lord offers to the Father on the Throne of God. The people desire instruction. One office is designed to meet both needs. The result is a compromise, and a hopelessly complicated Lectionary.

If he observes great feasts with an octave, he will find a solution of part of his problem. But it might be offered as a further suggestion that the choir offices do not afford the most effective means of commemorating the festivals. The Eucharist is a better celebration.

To his fifth suggestion an answer might be found in the Gospel at the Baptismal Office. The real crux lies in the assumption that the candidates had received Church teaching in the normal way in infancy and childhood.

To his sixth we proceed thus: A truth may be stated in language that was not originally designed to contain it. The Church gives fuller content to the older revelation. And do not the terrors of death still have some validity?

To the seventh let this reply suffice: that the attribute of Majesty is not contrary to the attribute of Fatherhood, and the "Almighty" has called us to be princes in His Kingdom.

Lastly, it is a pity that Mr. Baum has allowed himself to indulge in flippancy, for some of us (and some of the proposed committee) may prefer the bouquet of the old wine to the sparkling foam of the new.

(Rev.) R. B. Nevitt.

FOR COLORED BISHOPS

To the Editor of The Living Church:

I HAVE read with much interest the paper of Father Massiah, referred to in your issue of the present week. Father Massiah's plan would doubtless work quite well in the diocese of Chicago, and he would be a good Suffragan to look after the interests of the colored people in that diocese, but his plan will not work in the South, and he knows as much. When he lived in the South, some years since, he fully indorsed the movement for "racial Bishops." In fact, he helped to start the propaganda. I have lying before me a letter from him, under date of March 22, 1892. I take the following paragraph from that letter:

> "I think that the time has come for us to ask for colored Bishops. We will never reach the masses of the black race until we send to them chief pastors, which we do not find in our white Bishops."

The legislation sought enabling racial missionary districts is absolutely necessary, if there be any sincere desire in the direction of Christian Unity. Should one of the colored Methodist conferences

(*Continued on page* 28.)

Social Service at General Convention

(FIRST PAPER)

BY CLINTON ROGERS WOODRUFF

SOCIAL SERVICE has bulked large at General Convention. The conferences were well attended, the papers of a high quality, and the discussions pertinent. Bishop Spalding's address stirred his immediate audience and its influence was felt far beyond those who heard it directly. The report of the Joint Commission was a carefully considered document that will prove of permanent value as a record and as a chart. An interesting feature was the dominance of the Socialist note in the extempore speeches. The prepared ones were more conservative, but the undercurrent was distinctly Socialistic. This, no doubt, was because those who spoke as volunteers and who were present as auditors were without direct responsibility. Nevertheless this leaven will prove most wholesome, and will arouse thought and consideration. The General Convention was naturally much more conservative, being charged with official responsibility for the whole Church.

The programme, as already published in THE LIVING CHURCH, was substantially carried out; the variations being slight. The most largely attended meeting was that of Wednesday evening, October 15th, in the Cathedral, when the subject was "The Church and the Social Movement." It was at this session that Bishop Spalding declared that the great mass of the laboring people are alienated from the Church, because they believe that she is supported out of the profits of industry, and that gifts to the Church are made possible through the plundering of the working men. He said that while the Church seemed wonderfully prosperous, he doubted if Christ would have been satisfied with a form of activity which depends largely upon the gifts of the rich. "I feel that generous offerings to the Church, as long as the Church is the agent of the rich, will do little toward solving the industrial problem. Sometimes I am almost afraid larger sums spent on charity and organized religion may still further alienate the workers from the Church. These greater gifts come from the profits, the rent, the interest of the rich. Social workers hate the system, which produces, first, interest, profits, and rent, and pays wages with what is left." The Bishop said he was not sure that the wage-earner would thank him for pleading his cause, and quoted Haywood, who was heard to say at a meeting of working men: "Have nothing to do with the preachers. They are all advocates of darkness, surmise and superstition. They have weakened every labor movement they have been allowed to enter."

After giving statistics to show how little the working man gets out of his toil under industrial system, Bishop Spalding said: "The enthusiasm which gives power to the industrial movement of the present is in danger of becoming an unholy zeal. The philosophy of syndicalism makes this quite clear. In spite of attempts to justify it, the programme of sabotage is one of craft and immoral secrecy. The Church must stand on solid economic ground. She must not be ashamed to learn the lesson that God teaches—that labor and not capital is the basis of all value, and that men at their worst are worth more than dollars at their best. If the Church is to be a real power in the twentieth century, she must cease to be merely the almoner of the rich, and become the champion of the poor."

Speaking with his accustomed force and vigor, the sister of a Bishop and the aunt of a professor at the General Theological Seminary spoke of him as "a Savonarola."

It was at this meeting that Senator Rathbone Gardner, of Providence, spoke on "Laity and Social Service." Pointing out how it was possible for a layman to touch personally the lives of but very few men and women, he said: "The Christian layman therefore, must render social service in his capacity as a citizen, as a lawmaker, as the head or manager of a corporation, as an officer or member of a labor union, as a trustee or supporter of institutions, which spread knowledge. The layman must discharge these duties, inspired and taught by his Church, but not through the agency of the Church. The Church is not an authority on matters of political economy, legislation or industrial methods. For these the state and citizens are responsible, but the Church educates and instructs the Christian citizen."

In sharp contrast to Bishop Spalding, he declared that: "No one but a fool inveighs to-day against the private ownership of property. It furnishes the most impelling motive for the individual effort by which progress is kept up and society sustained. It is entitled to protection, but only so far as such protection is consistent with the rights, safety, and best development of humanity."

Dean Sumner's subject was, "The Clergy and Social Service," but his theme was the social evil. In the course of his remarks, he said: "We may have our vice commissions, which will do much to mold public opinion by reliable first-hand information . . . . We may have legislation, we may have prosecution, but we shall never teach even the fringe of the solution of the sex problem until we have that which woman has never demanded and men have never in justice granted—the single standard of morality for men and women alike."

Bishop Lawrence, the chairman of the Joint Commission on Social Service, presided.

The first session of the Conference was devoted to the subject "The Church and Industry," and the announced speakers took up all of the allotted time. The volunteer discussion came twenty-four hours later under the topic, "Coöperation with Secular Agencies," and was sharp and incisive. At the first session the Rev. J. Howard Melish sought to answer, in a concrete way, the problem of a better distribution of wealth. At some future time I hope to give the readers something further of his earnest effort, his manuscript not being immediately available. The paper of H. D. W. English of Pittsburgh was a spirited one. I wish I could reproduce all of it. In answer to the question "What can the Church do?" he said: "Keep the Church doors open seven days in the week. Use the edifice, built for the worship of the true and living God as community centers for all who desire spiritual or temporal aid. Restore the temple of Zion to the people by preaching the doctrine of uniform justice in our national, commercial, financial, and industrial life. Then, and only then, will the great mass of non-church going people be brought to a realization that the modern Church is a reincarnation of the great and powerful institution established by our Master in apostolic days."

The conferences (five in number), were devoted to, "The Church and Industry," "The Church and the Rural Problem," "Education for Social Service," "Diocesan Social Service," "Commissions," and "Coöperation with Secular Agencies." The speakers under the latter advocated the getting close to the government machinery and those responsible for its running. It was urged and re-urged, that there should be close coöperation between Churchmen and the police, magistrates, tenement house officials, and all who had to do with the execution of the laws having social ends.

"Don't rave—but remember," was the counsel given by one of the speakers, who pointed out that all too many patriotically inclined workers were inclined to vent their excitement and indignation at the wrong time and place.

Incidental to the conferences, were visits to Forest Hills, Long Island, Ellis Island, the State Reformatory for Women at Bedford, New York, and a social service exhibit At Forest Hills an opportunity was given to see the experiment in community housekeeping, inaugurated by the Russell Sage Foundation. The Social Service Exhibit was held in the old Synod Hall. It aimed to show in graphic form the work of the Joint Commission on Social Service, the seventy diocesan social service commissions, parish social service agencies, the Church Association for the Advancement of the Interests of Labor, the Social Service Department of the Girls' Friendly Society, and other coöperating organizations. The exhibit was qualitative and illustrative, rather than quantitative. It pointed the way for a more adequate one three years hence.

There was a long list of special preachers on social service in the parish churches of New York, Brooklyn, Hoboken, Newark, and Jersey City, and thus the Gospel was carried into a large number of communities.

A new Litany citing, "the evils of child labor and the ill paid toil of women," was said at the mass meeting. The "social Litany," in part, follows:

"From the sins that divide us, from all class bitterness and race hatred, from forgetfulness of Thee and indifference to our fellowmen, good Lord, deliver us.

"From the corruption of the franchise and civil government, from greed and the arbitrary love of power, good Lord, deliver us.

"From the fear of unemployment and the evils of overwork, from the curse of child labor and the ill paid toil of women, good Lord, deliver us.

"That the labor movement may be confirmed in disinterested honor and the employers of labor may fashion their dealings according to the laws of equity, we beseech Thee to hear us, good Lord."

FOR COLORED BISHOPS

(*Continued from page* 27.)

apply to be received, as a body, in communion with our Church, it would very greatly embarrass the Bishops of our Church. What could they do in that direction?

As a matter of fact, in 1878, in Virginia, such a body did so apply. This body numbered about 3,000 communicants, 20 preachers, and one Bishop. We lost the opportunity because we could not provide the necessary machinery. The Virginia convention (see journal of 1879) did ask of General Convention the necessary legislation for negro Bishops, and a racial organization, but received it not. Our plea for Church Unity, so far as colored Christians are concerned, is a huge joke. GEORGE F. BRAGG, JR.

Baltimore, Md., October 18, 1913.

Church Kalendar

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Nov. 1—All Saints' Day.
" 2—Twenty-fourth Sunday after Trinity.
" 9—Twenty-fifth Sunday after Trinity.
" 16—Twenty-sixth Sunday after Trinity.
" 23—Sunday next before Advent.
" 30—First Sunday in Advent.

KALENDAR OF COMING EVENTS

Nov. 12—Convention of the Diocese of New York, at Synod Hall, Cathedral Heights, New York City.
" 18—Convention of the Diocese of Albany, at All Saints' Cathedral, Albany, N. Y.
" 18—Convention of the Diocese of New Hampshire.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rt. Rev. P. T. Rowe, D.D.
Rev. Hudson Stuck, D.D.
Miss Adda Knox (in Department V).
Mr. C. W. Williams (in Department V).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

HANKOW

Dr. Mary V. Glenton.

IDAHO

Rt. Rev. J. B. Funsten, D.D.

KYOTO

Rt. Rev. H. St. George Tucker, D.D.
Rev. I. H. Correll, D.D.

MEXICO

Rev. William Watson.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Department V).

TOKYO

Rt. Rev. John McKim, D.D.
Rev. P. C. Daito.
Rev. J. Hubard Lloyd.

WESTERN COLORADO

Rt. Rev. B. Brewster, D.D.

WUHU

Rt. Rev. D. T. Huntington, D.D.

Personal Mention

THE Rev. FREDERICK J. BATE, who has been rector of Grace Church, Freeport, Ill., since January 1905, has accepted the call to Calvary Church, Columbia, Mo.

THE Rev. WM. BEDFORD-JONES has resigned the rectorship of the Church of the Redeemer, Elgin, Ill., to take effect November 1st, when he leaves for Long Beach, Cal., where he will reside with his family for the present.

THE Rev. RICHARD BOLTON, formerly priest in charge of Zion Church, Mendon, Ill., diocese of Quincy, having now assumed charge of All Saints' Church, Lakewood, Fla., may be addressed at 707 South Missouri avenue, Lakewood, Fla.

THE Rev. ALWARD CHAMBERLAINE of Wallace, Idaho, missionary in the Coeur d'Alene mining district, has been appointed Archdeacon of southern Idaho, with headquarters at Boise.

THE Rev. FREEMAN DAUGHTERS, non-parochial, will assist the Rev. E. W. Burleson in the Sandpoint-Bonners Ferry parish, Idaho.

THE Rev. E. STERLING GUNN of Trinity Church, Natchez, Miss., has accepted the call to Grace Church, Memphis, Tenn., and will begin his duties November 15th.

THE Rev. W. F. B. JACOBSON has removed from Providence, R. I., but has not yet decided upon a permanent residence. Any letters addressed to him care of Rev. Charles E. McCoy, Bristol, R. I., will be forwarded.

THE Rev. GEORGE K. JOHNSON, for the past two years curate of the Church of the Epiphany, New York City, has accepted a call to become rector of St. Paul's Church, Chillicothe, Ohio, diocese of Southern Ohio, and will take up his duties on the second Sunday in November.

THE Rev. B. B. LOVETT has accepted the rectorship of the Church of Our Saviour, Baltimore, and will begin his duties November 1st. He will occupy the rectory, Broadway and McElderry street.

THE Rev. EDWARD ERNEST MATTHEWS of All Saints' Church, Lakewood, N. J., has resigned, to take effect on November 26th, which will complete twelve years of his rectorship.

THE Rev. IRVING A. MCGREW, rector of St. Mark's Church, Newark, N. J., has resigned, to accept the curacy of Epiphany chapel, Philadelphia. Mr. McGrew enters upon his new work November 15th.

THE Rev. HARRIS B. THOMAS, rector of St. John's Church, Sodus, N. J., has been unanimously called to the rectorship of Christ Church, Pittsford, in the same diocese. During the two years of Mr. Thomas' rectorship in Sodus the receipts of the parish have been almost doubled by the use of the duplex system.

ORDINATIONS

PRIESTS

NEWARK.—On Sunday, October 12th, in the Church of St. Mary Magdalene, Newark, N. J., the Rev. PERCY CURTIS BISSELL was advanced to the priesthood by the Bishop of the diocese; presented by Archdeacon Carter; assisting at the service were Archdeacon McCleary, the Rev. Lewis H. Lighthipe, and the Rev. James F. Lane. The sermon was preached by Bishop Lines.

MARRIED

REED-HAYDEN.—At St. Mary's Church, Nome, Alaska, on October 1, 1913, by the Rev. Guy D. Christian, priest in charge, Captain WILLIAM LEWIS REED, 30th U. S. Infantry, and KATHARINE ELIZABETH HAYDEN, daughter of Mrs. Leila W. Hayden of Nome, Alaska.

DIED

CAMERON.—Entered into rest, on Sunday, October 5, 1913, at East Orange, N. J., in her eighty-fourth year, ISABELLA CATHERINE, widow of Donald CAMERON, of Brooklyn, N. Y.

Blessed, Thrice Blessed.

CAMPBELL.—Entered into life eternal October 10, 1913, at Manasqua, N. J., HEELE WARREN CAMPBELL, wife of the late James Campbell of Plainfield, N. J.

"Peace, perfect peace, with loved ones far away in His keeping."

HARE.—Entered into rest, October 2, 1913, KATHERINE KRIDER HARE, daughter of the late B. Thornton and Margaret Hare, of Philadelphia. The Office for the Burial of the Dead was said at St. Clement's Church, on October 6th. Interment was made in St. Peter's churchyard.

STRUSS.—At Loomis Sanatorium, Liberty, N. Y., on October 9, 1913, KATHARINE ELLEN STRUSS, in the forty-fourth year of her age. Buried from the Church of St. Luke the Beloved Physician, Loomis, N. Y., on October 10, 1913.

"Grant her O Lord, eternal rest. May light perpetual shine upon her."

WEYMOUTH.—The Rev. ALBERT BLODGETT WEYMOUTH, M.A., M.D., entered into life eternal at Lahaina, Maui, Hawaii, October 6, 1913. Dr. Weymouth was born in Chelsea, Mass., March 18, 1839. He was the only child of Dr. Aurelius L. and Mary Anstis Weymouth. Dr. Weymouth received the degree of M.A. from Harvard University, and Acadia University in Nova Scotia. He received his degree of M.D. from the New York University, and Bowdoin College, Maine, and practised medicine in Boston and vicinity for about fifteen years. For some years Dr. Weymouth did journalistic work. He went to California in 1887, and did work for the Los Angeles daily papers. In 1896 the Bishop of Los Angeles admitted Dr. Weymouth to Holy Orders. In December 1900 he came to Honolulu, and the next year was sent to Lahaina. He was appointed a Canon of St. Andrew's Cathedral, Honolulu, in 1902, and resigned this office in 1907 on account of illness. For over twelve years Dr. Weymouth was connected with Holy Innocents' mission, Lahaina. He was beloved by all who knew him.

"Let perpetual Light shine upon him."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

WANTED—Position as *locum tenens* in East or South, until Easter. In priest's orders, Catholic. Address, D. C., 281 Fourth avenue, New York.

MARRIED PRIEST desires call to Catholic parish. Successful, graduate, musical. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, M.A., Loyal Churchman, desires a parish. References. Address "L." LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED — Candidate for Holy Orders to work under experienced priest in midwestern parish. Time for study, plenty of work and opportunity to gain practical experience. Furnished rooms and living salary. Address "PARISH PRIEST," care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHER—Wanted immediately woman college graduate, trained and experienced as stenographer and typewriter. Apply, giving full particulars and references, PRESIDENT'S OFFICE, Bryn Mawr College, Bryn Mawr, Pa.

ORGANIST AND CHOIRMASTER wanted in large church, mixed choir, splendid opportunity. Must be able to play Psalter. Reply, stating references and qualifications, "ORGAN," care LIVING CHURCH, Milwaukee, Wis.

GOVERNESS—Help for April, Texas ranch, fond of children, one girl, 10. Musical, willing, strong. Good Churchwoman: under 30. English preferred; $150. References. MRS. MANLEY, Shamrock, Texas.

WANTED—An Assistant in a boarding school for Indian girls. One who understands sewing and can play and sing. Address, ST. MARY'S MISSION SCHOOL, Mission, South Dakota.

WANTED—Several honest, industrious people to distribute religious literature. Salary $60 a month. NICHOLS CO., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

YOUNG ENGLISHMAN desires position as Organist. Communicant. Late of Exeter Cathedral, England, and St. Stephen's Church, Washington, D. C. Can furnish excellent references. Address, J. STODDART, care THE RECTOR, 1313 Harvard street, N. W., Washington, D. C.

ORGANIST-CHOIRMASTER desires new appointment. Boy choir. Long Episcopal experience. For references and present connections, address, "CHORAL," care LIVING CHURCH, Milwaukee, Wis.

YOUNG woman with exceptional, welltrained, soprano voice, especially suited for choir and concert work, wants position. References. MISS ADELAIDE KEITH, 534 West 124th street, New York City.

YOUNG Priest of cultivated tastes, desires to travel for short or long trip as companion to person of refinement. Good reader. References. Address: A. F., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST. Superior Choirmaster desires position. W. E. S., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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NOTICES

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad street, Newark, N. J.

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See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

APPEALS

THE ALL NIGHT MISSION

The ALL NIGHT MISSION, now in the third year of its career of service, during which it has sheltered over 75,000 men, fed over 45,000, and helped over 7,000 to a new start in life, *is in need of funds.*

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President, and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery, Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

PACIFIC COAST MISSION

A struggling mission on the Pacific coast, where the clergy are attempting to show forth the Catholic principles of the Church in teaching and practice, would greatly appreciate the gift of a Mass Book for the altar, and the rest for same, and a Bishop's chair were the same possible. Please correspond with St. John's mission rectory, Oroville, diocese of Sacramento. Reference, the Bishop of the diocese, or the Rev. E. A. Osborn, St. John's, Chico.

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HANDBOOK OF THE CHURCH'S MISSIONS TO THE INDIANS

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THE CHURCH AT WORK

ST. PHILIP'S CHURCH, HEARNE, TEXAS

A BEAUTIFUL chapel has been erected during the past year, as a result of hard work on the part of the guild and the then priest in charge, the Rev. William Wesley Daup. The architecture is English Gothic; a number of memorials have been added, bringing the cost up to about $6,000, and it is ready for consecration.

ST. PHILIP'S CHURCH, HEARNE, TEXAS

THE NEW YEAR AT ST. JOHN'S

ST. JOHN'S ACADEMY, Delafield, Wis., opened for its new year on October 22nd. There are now in residence 256 pupils, and a waiting list of 26.

A pleasing feature of the student body at the present time is that more than sixty per cent. of the men are Churchmen. The regular services, with occasional extra offices, are being maintained by the headmaster, Dr. Smythe, during the enforced absence of the school chaplain, Rev. Howard La Field.

At a recent meeting of the directors, it was suggested that an assistant to the headmaster be elected. Several names are being considered, and an election is looked for after the holidays. Almost every state in the Union is represented among the students, and there are pupils from Alaska, China, and Egypt.

While the work along commercial studies is being developed, there have been additional requirements added to the classical courses. Mr. Kane of Chicago University, has been added to the modern language department. Mr. Hildebrandt, also of Chicago University, is the new assistant in the mathematical department, and Mr. Smith of the University of Pennsylvania, is a new instructor in the English department. All of the old instructors of last year are present. Harrison H. Holt, of the graduate department of the University of Wisconsin, is the acting dean.

ST. ANDREW'S CHURCH BRYAN, TEXAS

A new church for Bryan, Texas, is nearing completion; the result of much sacrifice on the part of loyal Churchmen, and conscientious service on the part of the rector, the Rev. W. W. Daup, who has recently gone to

ST. ANDREW'S CHURCH
Bryan, Texas

St. John's Church, Elkhart, Ind. The contract price is $16,379.50, and with pipe organ, memorial windows, and other valuable gifts, the total value of the property will approximate $30,000.

DEATH OF THE REV. SIDNEY SMITH

On Wednesday, October 15th, the Rev. Sidney Smith of St. Paul, Minn., a veteran of the Civil War, and for a time chaplain of the Minnesota Church Home, fell asleep while at dinner at the Soldiers' Home. He was buried with ecclesiastical and military honors from the Church of the Good Shepherd, St. Paul, on Saturday, October 18th. Members of the Grand Army acted as pall bearers, and the clergy formed the choir. After the Church service was rendered the Grand Army Post made its tribute, a volley was fired in the churchyard, and the bugle sounded taps. His remains were taken to Cameron, Mo., for interment by the side of his wife. Out of his small savings he left $4,000 to the Church Home.

Mr. Smith was ordained deacon in 1871, and priest the following year, by Bishop Lee. He had done extensive missionary work in Minnesota, Iowa, and Missouri.

A SPECIAL OPPORTUNITY FOR TEACHERS

Miss Laura Fisher, head of the New York Froebel League, and the New York Kindergarten Association, has kindly consented to give a special course of ten lessons on "Kindergarten and Primary Sunday School Methods," to teachers in and around New York, under the auspices of the New York Diocesan Training School for Teachers, commencing on Friday evening, February 27, 1914, at 8 p. m. The first six lectures will be held in the Deaconess' Training School, Cathedral Heights, and the last four at the Diocesan House, 416 Lafayette street. The price for the entire course will be $1.50. Applications for tickets may be made (with the remittance) to the secretary of the Training School, the Rev. William Walter Smith, M.D., at the Diocesan House, at any time prior to February 20, 1914. It is an opportunity which ought to appeal to every teacher in such grades in the schools of Greater New York, Northern Jersey, and Long Island.

The training school opened on October 3rd, with a larger enrolment than heretofore, and teachers are still coming. New pupils will be admitted up to November 28th, although it is essential that those intending to take the course should apply as early as possible. The Rev. Dr. Nichols is conducting the course on "Acts and Epistles," and the Rev. Dr. Rushton on "Catechism and Christian Doctrine," while on November 28th the Very Rev. Herbert M. Denslow of the General Seminary will begin a course on "The Prayer Book and Church Worship." The course for Sunday school superintendents will open October 21st, and the course on "Social Activities" on December 12th. Students will be received for a single course only, or for the entire year. Application for entry may be made to the Rev. William Walter Smith, M.D., secretary of the Training School, 416 Lafayette street, New York City.

DEATH OF THE REV. PROFESSOR W. P. TEN BROECK

A noted clergyman of Minnesota has been laid to rest during the past two weeks. The Rev. William Pray Ten Broeck, D.D., professor of Ecclesiastical History in the Seabury Divinity School, had been suffering from a nervous breakdown, and had been unable to resume his work. While on a visit to his son, the Rev. G. H. Ten Broeck, at Austin, Minn., he suffered an attack of pneumonia, which proved fatal. He was brought home in an enfeebled condition, but died soon after arriving. He was buried from the Cathedral, Faribault, on Wednesday, October 15th. The body was carried into the Cathedral at 11 a. m. by six of the clergy acting as pall bearers, and the Holy Communion celebrated by the Rev. George C. Tanner, D.D. A guard of honor of students of the Divinity School remained on duty until the burial service in the afternoon. Interment was made in the cemetery at Faribault.

Professor Ten Broeck was ordained deacon in 1862 by Bishop Kemper, and advanced to the priesthood in 1865 by Bishop Stevens. Before going to Seabury he had held rectorates in Wisconsin, Pennsylvania, and Minnesota. He was the author of several theological works.

NEW CHANCEL AT EMMANUEL CHURCH, BALTIMORE

Emmanuel Church, Baltimore, Md. (the Rev. Hugh Birckhead, D.D., rector), was reopened on Sunday, October 19th, having been closed since the early summer while the chancel was being remodeled, the congregation in the meantime having worshipped in the parish building. The chancel has been widened so as to make room for the introduction of the vested choir; the central arch has been raised, and the sanctuary enlarged and deepened by the removal and extension of the rear wall. The new chancel, following the design of the architects, Cram, Goodhue, and Ferguson, is in the style of thirteenth century French Gothic, and the general effect is very dignified and impressive. A very fine new organ, given in memory of Dr. Andrew H. Whitridge by his widow, has been placed in

NEW CHANCEL, EMMANUEL CHURCH, BALTIMORE

the chancel, and is to be connected by electricity with the old organ at the rear of the church, thus making the largest organ south of Philadelphia. The chancel window is given in memory of the Rev. Dr. J. H. Eccleston, rector of the church for more than twenty-seven years, by members of his family. The Bishop's chair was given by members of his family, to commemorate Bishop A. M. Randolph's ministry at Emmanuel as rector, 1866-1883. The altar cross, flower vases, and altar desk, beautifully finished in gold, and designed by Vaughn, are memorials of Dr. A. H. Whitridge. The clergy stalls have been given in memory of the Rev. Dr. Eccleston by his former assistants. The whole new chancel is intended to be a memorial to the Rev. Dr. J. H. Eccleston. The entire cost will be about $40,000, of which the congregation has already contributed $30,000.

UNITED OFFERING ALMS BASIN

THE ALMS BASIN which was used for the first time at the Cathedral of St. John the Divine on the occasion of the Woman's Auxiliary United Offering was presented by Mrs. George Williams. It is of silver, beaten from a solid sheet, and is one of the finest specimens of hand-chased silverware. In style, it is a fine type of the elaborate period of Gothic decoration. It was made by the Gorham Company.

MEMORIAL WINDOW FOR RICHARD MANSFIELD

IN THE Church of the Transfiguration (the Little Church Around the Corner), at Twenty-ninth street and Fifth avenue, New York City, a church endeared to the members of the theatrical profession, there has been erected by his widow, on the south side of the nave, a memorial window in memory of Richard Mansfield, the well-known actor. It is opposite the memorial window to Harry Montague, who was long associated with the late Lester Wallack company. The Mansfield window was designed under the supervision of Frederick Stymetz Lamb and executed in the Lamb studios in New York.

The window was unveiled Tuesday, October 21st, and the rector was assisted in the unveiling by Mr. William Winter, who was an old friend of Mr. Mansfield's, and also the writer of his memoirs.

The window presents a Figure clad in mailed armor as a champion in the field equipped for the Fight, and drawing his sword from the scabbard in the cause of Right. The pose imports courage without defiance, and an ever readiness to answer the call of Duty. In the Gothic apex of the window is placed this text: "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you."

At the base of the window is the memorial inscription, reading thus:

RICHARD MANSFIELD.
Obit August 30th, 1907.
God is Light, God is Love.

One Who never turned his Back but marched Breast forward
Never doubted Clouds would break,
Never dreamed though Right were worsted Wrong would Triumph
Held we fall to rise are baffled to fight better Sleep to wake.

MINNESOTA SCHOOL OF MISSIONS

THE MINNESOTA summer school of missions opened the fall extension work with an institute at Owatonna, October 8th and 9th. It was well attended, some coming from other towns. Mrs. J. O. Buswell of Minneapolis conducted studies in Hebrews. The King's Business and New America were led by Mrs. L. P. Blair and Mrs. A. Matchett of the Twin Cities. "The Programme" was developed by Mrs. Horace Hill of Minneapolis, and was a revelation in variety of method, and made discussion interesting. Miss Marion Sutton, a missionary from Singapore, gave two stirring addresses. Another institute is planned for Lake City in November.

PRESIDENT WILSON'S FIRST THANKSGIVING PROCLAMATION

THE SEASON is at hand in which it has been our long respected custom as a people to turn in praise and thanksgiving to Almighty God for His manifold mercies and blessings to us as a nation. The year that has just passed has been marked in a peculiar degree by manifestations of His gracious and beneficient providence. We have not only had peace throughout our own borders and with the nations of the world, but that peace has been brightened by constantly multiplying evidences of genuine friendship, of mutual sympathy and understanding, and of the happy operation of many elevating influences both of ideal and of practice. The nation has been not only prosperous, but has proved its capacity to take calm counsel amidst the rapid movement of affairs and deal with its own life in a spirit of candor, righteousness, and comity. We have seen the practical completion of a great work at the Isthmus of Panama which not only exemplifies the nation's abundant resources to accomplish what it will and the distinguished skill and capacity of its public servants, but also promises the beginning of a new age, of new contacts, new neighborhoods, new sympathies, new bonds, and new achievements of coöperation and peace. "Righteousness exalteth a nation" and "peace on earth, good will towards men" furnish the only foundations upon which can be built the lasting achievements of the human spirit. The year has brought us the satisfactions of work well done and fresh visions of our duty which will make the work of the future better still.

Now, Therefore, I WOODROW WILSON, President of the United States of America, do hereby designate Thursday, the twenty-seventh of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In Witness Whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this twenty-third day of October, in the year of our Lord, one thousand nine hundred and thirteen, and of the independence of the United States of America one hundred and thirty-eighth. WOODROW WILSON.

[SEAL]

By the President:
W. J. BRYAN,
Secretary of State.

THE PRESIDING BISHOP'S ASSIGNMENTS

THE PRESIDING BISHOP has assigned Bishop Wells to the charge of Spokane, Bishop Mann to the charge of North Dakota, Bishop Knight to the charge of Cuba, Porto Rico, the Canal Zone, and Haiti, until these places have each a Bishop of its own. He himself retains charge of New Mexico.

NEW PARISH HOUSE OF A MILWAUKEE CHURCH

THE NEW parish building which is being erected by St. Andrew's Church, Milwaukee, Wis., is nearing completion, and will be dedicated on St. Andrew's Day. It is planned to have a series of events in the week preced-

ARE YOU READY FOR THE CHILLY DAYS?

The advent of cold weather brings new problems to the housewife—problems of domestic service—problems of provision for the wants of children who must be hustled off to school with proper clothing and warm, nourishing meals. Happy is the mother and housewife who knows the uses and nutritive value of shredded wheat. It not only contains all the material that is needed to build strong and sturdy bodies for the little ones, but it is rich in what the chemists call calorics, or heat-making units. In other words, it not only supplies all the necessary elements for the growing bodies of children, but it supplies the warmth that is necessary to fortify them against the chilly mornings of Autumn and the sudden changes of temperature that come with the approach of Winter. One or two biscuits, toasted in the oven to make them crisp and eaten with hot milk and a little cream, is a complete, nourishing meal that will furnish all the strength and warmth needed for a half day's work or play.

The "Name Panel Series" of Prayer Books and Hymnals

We have just made a new design for a series of single Prayer Books, and also for combination sets of Prayer Books and Hymnals. Many people wish names stamped in gold on the cover. On rough leather it cannot always be done neatly. We have therefore designed a crushed panel which makes a smooth surface, on which a name may be stamped in gold leaf, and be very distinct; and at the same time make an ornamental cover. See cut No. 28.

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No. 496

No. 28

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Milwaukee, Wis.

ing, and the celebration will culminate with the actual dedication, on the fifteenth anniversary of the dedication of the church. This will be in the afternoon. The Bishop will confirm a class in the morning of that day.

MEMORIALS AND GIFTS

The massive organ for Grace Cathedral, San Francisco, will be built by the Austin Company and will be installed during the coming spring. It will have forty-five stops, and most of the registers will be of large scale. About half the instrument will be made up of the large family of flutes and diapasons—making a serene and dignified underbody, and there will be several reeds of large power and dominance, and no less than eight string stops. Besides the celeste stops, and other solo luxuries, the organ will have both Cathedral chimes and celesta harp. The vox humana will be especially housed and regulated. This large instrument makes nearly fourscore from the same factory in Episcopal churches and Cathedrals, and of these more than a score are massive three and four-manual instruments.

By bequests in the will of Miss Alice Wickham Leigh of New York, Monumental Church and the Protestant Episcopal Home, Richmond, and the Episcopal High School, Alexandria, receive $5,000 each. Miss Leigh died at her home in New York on September 15th. The funeral services were held in Richmond in accordance with her request.

To the already long list of gifts presented to St. John's Church, Kewanee, Ill. (the Rev. W. Ernest Mann, rector), during the past year, are added two pairs of beautiful brass altar vases. These vases are the gift of Mr. Stephen Butt of Clinton, Iowa, in memory of his mother, Mrs. Ellen Jenner, who was for many years a faithful communicant of St. John's. Mr. Butt has also presented to St. John's a very handsome fumed oak hymn board of special design.

At St. Saviour's Church, Bar Harbor, Maine, (the Rev. Albert C. Larned, rector), on Sunday evening, October 19th, occurred the blessing and setting up of the new flags given to the parish by Mr. John C. Livingston of New York, in memory of Chancellor Livingston 1746-1813. The national flag and the flag of the State of New York, were carried in procession, placed in the chancel, where they remained until the end of Evensong. They were then solemnly blessed by the rector, and carried to the bottom of the church, the choir singing "Fling Out the Banner." The rector then unveiled the tablet in memory of Chancellor Livingston, said a prayer from the Burial Office, and the choir, marching back to their places, led the singing of the National Hymn. The rector preached the sermon.

A new organ, presented to St. Bartholomew's Church, Baltimore, Md. (the Rev. G. M. Murray, rector), by Mrs. Corilla C. Scarlett in memory of her husband, William G. Scarlett, is in process of construction, and will shortly be installed. The old organ has been sold to St. James' Church, Irvington (Baltimore), and it is expected will be installed there on All Saints' Day. St. Bartholomew's is also to have a beautiful new pulpit, "In Memoriam—Emily Hawthorne—May 28, 1875."

Grace and St. Peter's Church, Baltimore, Md., is the principal beneficiary under the will of Mrs. Ellen G. Porter, one of the oldest and best-known members of the parish, who died on October 3rd. To the vestry of the church, Mrs. Porter left a ring, the diamond from which may be set in the jeweled chalice which she has already given the church. The trustees of the endowment fund of the church are to receive the residue of the estate, upon the death of a beneficiary, who is to receive the income for life.

MARYLAND

John G. Murray, D.D., Bishop

B. S. A. Meeting—Dinner to Judge Harlan

A post-convention meeting of the Maryland senior assembly of the Brotherhood of St. Andrew was held at the parish house of the Memorial Church, Baltimore, on the evening of October 21st, the president, Mr. Arthur E. Hungerford, presiding. Interesting reports on the New York convention were made by a number of delegates who attended the sessions. It was announced that Mr. F. M. Finney, traveling secretary of the Brotherhood for the South, would shortly spend a month in the diocese for the purpose of establishing new chapters.

A complimentary dinner to Chief Judge Henry D. Harlan of the Supreme Bench of Baltimore was given at the University Club on the evening of October 22nd by his fellow-judges, in honor of his completion of twenty-five years of service as chief judge. Besides being one of the most highly respected and distinguished members of the Bench, Judge Harlan has long been one of the most honored laymen of the diocese, being a member of the Standing Committee, and for many years a vestryman of Emmanuel Church. He is also president of the trustees of the Johns Hopkins University. The only ceremony in connection with the dinner was the presentation to Judge Harlan of a beautiful silver water pitcher by his associates.

MASSACHUSETTS

Wm. Lawrence, D.D., LL.D., D.C.L., Bishop.
Samuel G. Babcock, Suffr. Bp.

Bishop Lawrence's Anniversary Offering—A Distinguished Scholar—Other News

It is of interest that the offering contributed on the occasion of Bishop Lawrence's anniversary was $5,000, which goes toward the Cathedral endowment fund. There also was an individual contribution of $1,000, to be used at the discretion of the Bishop.

Among those who will matriculate at the Episcopal Theological School on All Saints' Day will be Shahe Casparian, a Bishop of the Armenian Church. He is head of the district of Adana, Cilicia, and has been granted a three years leave of absence by the Patriarch of Lesser Armenia, who is his ecclesiastical superior, for theological study. After a year at the Armash Seminary he was given a charge in Antioch, and from there he was called to be Bishop of Aleppo, where he remained for five years, until taking up his present diocese of Adana in 1911. It will be remembered that Adana was the scene of the massacre of 30,000 Armenians about five years ago.

MISSISSIPPI

Theo. D. Bratton, D.D., Bishop

Tenth Anniversary of Bishop's Consecration—St. Andrew's Church, Jackson, Nearing Completion

The tenth anniversary of the convocation of Bishop Bratton to the Episcopate was celebrated on the Festival of St. Michael and All Angels. The day was appropriately observed by a celebration of the Holy Communion, the Bishop celebrant, assisted by the Rev. W. M. Green, in St. Columb's chapel, Jackson. A short address upon the significance of the celebration was made by the Rev. W. M. Green, followed by a few words most impressively and feelingly spoken by the Bishop. Following the service, the Bishop and Mrs. Bratton were at home to callers throughout the day, and many called, including several of the out-of-town clergy, and a large deputation from All Saints' College,

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and the two parishes of Vicksburg. Vespers were said at five o'clock. The gift of a beautiful stole was made to the Bishop by Trinity guild, Yazoo City, and of a set of Episcopal robes by the Vicksburg parishes. A pleasant feature of the day was a luncheon to the Bishop and visiting clergy, given by the rector of St. Andrew's Church.

THE WORK of completing St. Andrew's Church, Jackson (the Rev. William Mercer Green, rector), is drawing to a close, and this attractive church will be, after thirteen years of use, entirely completed. A campaign for the raising of funds for the work was begun in January. On June 1st an offering of over $4,000 was made for the work, and that much more has been raised since. The work will cost about $8,200. This includes handsome panelling, altar and reredos, Bishop's chair, and clergy sedelia. A steam heating system costing $1,800 will also be installed. The parish is being stimulated into new life by this work, and is rapidly increasing in loyalty and unity in the work of the Church. The successful achievement of the work is a matter of interest to the diocese as well as the local parish.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Interest Aroused in W. A. Work—Seventh Department Women to Raise Dr. Stover's Salary

MISS HENRIETTA SCHEETZ, traveling secretary for the Woman's Auxiliary of the diocese, and Mrs. E. P. Howard, president of the Junior Auxilary, have recently made trips to Palmyra, Macon, and Mexico, enlisting interest in missions. At Palmyra they found the work of the Junior Auxiliary especially interesting. At Macon, where the Rev. Henry B. Smith has recently begun work as rector, interest has been aroused, and a Woman's Auxiliary will be organized. At Mexico, where the Rev. D. A. Sanford is now rector, arrangements have been made to have a mission study class.

IT IS now proposed by the Woman's Auxiliary of Missouri to raise the money necessary for the salary of Dr. Stover, who goes to China as a medical missionary, by the women of the seventh missionary department. It will add fresh interest in missionary work, if a missionary personally known to many can thus be sent to the foreign field.

OHIO

WM. A. LEONARD, D.D., Bishop
New Church at Barberton

Diocesan Board Meetings Consolidated—Other News

AT THE quarterly meeting of the board of missions of the diocese in October, with a view to the minimizing of time and expense in travel, it was decided to secure, as far as possible, at the same time and place of future meetings of the board, meetings of the various allied boards of the diocese, the most important of which are the Bishop's commission on general missions, the Sunday school, the social service, and the building fund commissions. Even should it be necessary to carry over some of these sessions to the second day, there would be, it is thought, a saving of time and money outlay in the end, inasmuch as these various bodies are composed largely of the same persons.

ON ACCOUNT of ill health, a week prior to his death, October 9th, Mr. Henry C. Ranney of Cleveland resigned from the board of trustees of the diocese, on which he had served for twenty-five years, and for several years as president. At a subsequent special meeting of the trustees at which Mr. Ranney's res-

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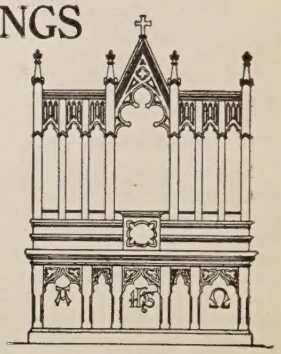

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ignation was received, Judge Thomas M. Sloane of Sandusky was elected president, and Mr. Robert Inglis of Cleveland was chosen member of the board to fill the vacancy occasioned by the death of Mr. Ranney, and at the same time appointed attorney for the board.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Suff.

Dedication of St. Andrew's Church—Other News

THE DEDICATION of the new building of St. Andrew's mission, West Manayunk, which is under the care of St. Asaph's parish, Bala, was held on the afternoon of St. Luke's Day. Bishop Rhinelander had expected to return from the General Convention to officiate, but was unavoidably detained in New York, so the service of dedication was said by the rector of the parish, the Rev. Harrison B. Wright. Assisting him were the Rev. Warren R. Yeakel of Kansas, who was formerly in charge of the mission, Mr. Paul S. Atkins, a postulant for holy orders, who is at present in charge, and the Rev. Henry S. Paynter, assistant of the Church of the Redeemer, Bryn Mawr. The new building is of stone, three stories high, and is completely and beautifully equipped, not only for religious services, but for institutional work. It contains a chapel, a reading room, a hall for meetings and entertainments, and other facilities which will make it a social centre in a populous mill district. The ground on which the building stands was given by Mr. Frank H. Moss, and the building was erected by Miss Miriam Roberts, and Mr. T. W. Roberts, all of St. Asaph's parish.

THE ANNUAL meeting of the Sunday School Association of the diocese of Pennsylvania, on Monday, the 20th, was the first held under the new canon, which transfers the annual meeting from January to the day of intercession for Sunday schools, on the third Monday in October. The sessions were in the parish house of the Holy Apostles, Philadelphia, and were fittingly opened by a service of intercession, which was to have been conducted by Bishop Rhinelander, but as he was unavoidably detained in New York, was in charge of the Rev. L. C. Washburn, D.D., rector of Christ Church. The afternoon was taken up with conferences on different phases of work, and among the speakers were several from out of the city, the Rev. R. P. Kreitler of Scranton, Pa., the Rev. G. Otis Meade of Roanoke, Va., the Rev. F. F. German of Mamaroneck, N. Y., and Miss Sarah Dean of Richmond, Va. The closing conference, a general one, was conducted by the third department secretary, the Rev. Dr. S. U. Mitman. Reports were made by the committees of the association, one of the most interesting being that of the teacher training committee (the Rev. L. N. Caley,

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chairman), which included the awarding of certificates to a number of teachers who have completed courses in the curriculum of the General Board of Religious Education. Teacher training classes are to be held this winter at two centers, one at the church house, and the other in West Philadelphia, and the committee hopes that they may be conducted also in other sections of the city. At the evening session, the principal addresses were made by the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota, the Rev. Canon De Vries of Washington, and the rector of the parish, the Rev. William T. Capers, concerning whom the news has just been received, that he has been chosen by the House of Bishops as Missionary Bishop of Spokane.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Lecture Course at Christ Church, Rochester

THROUGH the generosity of some of the parishioners of Christ Church, Rochester (the Rev. David L. Ferris, rector), a lecture fund has been provided, and persons prominent in the work of the Church will be procured to address the parish aid society at its regular meetings. Deaconess Susan T. Knapp of the New York training school for deaconesses will be the first speaker.

CANADA

News of the Dioceses

Diocese of Quebec

THE EFFORTS on behalf of the diamond jubilee fund for Bishop's College, Lennoxville, have prospered exceedingly, and it is hoped that during the present year the $100,000 limit will be reached.—THE DEATH of one of the oldest priests in the diocese, the Rev. Isaac M. Thompson, took place October 10th. He had been forty-four years in holy orders, being 78 years old at the time of his death. During his long term of service he had been rector in six parishes in the diocese.

THE SOUL-MATE OF THE PLANT

IN Paris dwells a man interested in rare and exotic plants. A friend who had been in the Amazon brought him home a rare tree. In the winter he keeps it at the hothouse, but when summer comes he carries it into his garden. So beautiful is the bloom that he gave garden parties that men might behold the wondrous flower. One summer's day he noticed a strange thing that set his pulses throbbing: a singular fruit had begun to set. Sending for an expert, they took counsel together. They knew that this was the only tree of the kind in Paris, and they could not understand from whence had come the pollen that had fertilized the plant. At length they published the story in the papers, and that story brought the explanation. A merchant wrote that years before he had brought to Marseilles a young plant from the Amazon. The pollen of that tree, nearly four hundred miles away, had been carried on the wings of the wind over hill and vale, and found out the blossom that awaited its coming.—*The Christian Herald.*

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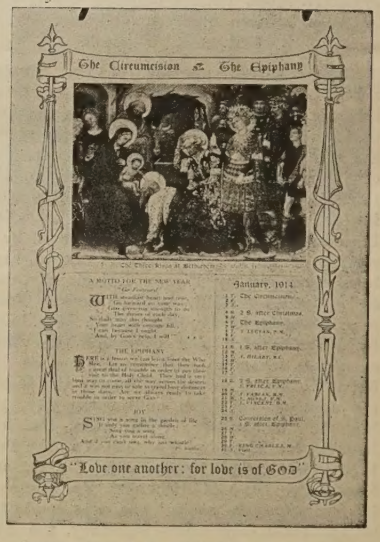
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